CHRISTIAN REGISTER
AND BOSTON OBSERVER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

SIDNEY WILLARD, EDITOR. BOSTON, SATURDAY, NOVEMBER 14, 1835. NO. 744.---VOL. XIV.—NO. 66.

RELIGIOUS MISCELLANY.

FOR THE REGISTER AND OBSERVER.

DIALOGUE BETWEEN A MINISTER AND A PARISHIONER, ON THE TRINITY, &c.

BY J..... N.....

DIALOGUE IV.

Parishioner. I proceed to say that, according to Scriptural testimony, the Father is the "one God;" the "only wise God," to whom "glory, through Jesus Christ" is to be ascribed; the "only Holy;" the "only Potentate," and "only possessing immortality." I pray you, Sir, to look at this testimony and consider it well. If the Father is the only wise, and holy God; if he is the only Potentate; if he only hath immortality; must not he alone be the Supreme God? I see not but the conclusion is unavoidable. But if you continue to think otherwise, I ask—do the Scriptures ascribe these "divine names," or either of them to the Son of God, or to the Holy Spirit, considered as a distinct person?

Minister. When I asserted that "the Scriptures do abundantly ascribe to the Father, the Son, and the Holy Spirit, the same divine names, attributes, works and honors," I had no doubt of the fact; but I think now that the assertion was unguarded, and not strictly true. I ought to have said the Scriptures do, in effect ascribe the same divine names &c.

P. By thus qualifying your assertion, you may suppose that you have so altered its meaning, as to render it defensible. But I must be allowed to think otherwise. The obvious meaning of the passages, I have quoted, in my view, is, that the Father possesses divine names &c. which are never ascribed to the Son, either directly, or in effect, or in any sense whatever. But if you are not satisfied that this is the fact, I will endeavor to satisfy you by other quotations from the Sacred Volume. The name Almighty very frequently occurs in the Old Testament, and is applied to the Father exclusively, as his appropriate character. And that it is thus applied in the New Testament, there is not, I am persuaded, any good reason for doubt. "We give thee thanks, O Lord God Almighty." "And he (Christ) treadeth the wine-press of the fierceness of the wrath of Almighty God." "And I heard, as it were, the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia; for the Lord God Omnipotent (Almighty) reigneth. Let us rejoice and be glad, and give honor unto Him, for the marriage of the Lamb is come." "And I saw no temple therein (the holy city); for the Lord God Almighty, *and* the Lamb are the temple of it." Here it is to be observed that by Lamb, Christ the Son of God is unquestionably intended, *as distinct* or separate from the Lord God Almighty; that the term Lamb, is very far from expressing omnipotence; that on account of the marriage of the Lamb, honor is ascribed, exclusively, to the Lord God Omnipotent. Are these things consistent with the supposition, that the same divine names &c. are ascribed, in the Scriptures, to the Son, as to his Father, Almighty?

M. I am not sure that the name Almighty is not in one or two instances applied to Christ by John his loved and faithful disciple. But be this as it may, I am sure that he possesses "all power in heaven and in earth." Must he not then be Omnipotent, or Almighty? And if Almighty, must he not be Almighty God?

P. Do you mean completely, or perfectly God?

M. What else could I mean? You do not suppose that I consider Jesus Christ as God in a subordinate or imperfect sense.

P. I have then yet to learn what you do believe concerning his character. I think, however, that I have learnt what you do not believe. You do not believe, if I have understood you, that Jesus Christ is a divine Person or Being in the popular, or strict sense of the word. Nor do you believe that Jesus Christ, strictly speaking, is God. But if, according to your theory he is not the Supreme God, nor God in a subordinate or imperfect sense, you must not think it a strange thing, that I cannot divine in what sense you suppose he is God. I object to your quotation as mutilated, as conveying but a partial idea of the inspired penman's meaning, and as calculated to make an improper impression on the mind. The whole verse reads thus—"And Jesus came, and spake unto them, (his disciples) saying, all power is given unto me in heaven, and in earth." Whatever may be intended by this power, it cannot assuredly be omnipotence, as it was given to Christ by his Father. Is not omnipotence an incommunicable perfection? But if it were otherwise; and if the Father did really communicate, or give his own omnipotence to his Son, he must, I should think, have completely divested himself of that attribute. But if it were otherwise, yet, as the power under consideration was given to Christ, it could not have been *his* own originally. He must have received it as a *dependent* being. But dependence implies inferiority. The Almighty Father gives to all; but receives from none,—is dependent on none. The passage, then, under review is, in my estimation, so far from proving that Jesus Christ is Almighty or Omnipotent, as to prove that he is not.

M. This power could not, indeed, have been given to Jesus Christ considered as God. It must, therefore, have been given him considered as man.

P. But if all power were given him considered as man, then according to your own shewing he must, as man, be Omnipotent or Almighty! And if, as God, he possesses underived omnipotence, I see not but you must admit that he possessed omnipotence in a duplicate form, or a double omnipotence! Nor do I see but you must also admit that he is superior to his Father, in respect to power.

M. If your object, Sir, were merely to make me appear ridiculous, I could overlook it; but when your observations seem to betoken irreverence and impiety, I must check and reprove you.

P. For every merited check and reproof you see fit to give me, I sincerely thank you. I am far from wishing that you should appear ridiculous, yet I frankly confess my object is, and has been to convince you that the seeming irreverence and impiety, which you have more than once placed to my account, necessarily grow out of your theory. The seeming irreverence, will not disappear till the legitimate cause shall be removed. But how is this to be removed, if you will neither remove it yourself, nor suffer those who make the attempt, to remove it?

M. I believe I was incorrect in saying that the power under consideration was given to Jesus Christ considered simply as a man. I ought to have said that it was given to him considered as mediator.

P. But do you not consider Jesus Christ as man in the character of mediator?

M. No;—but considered as God and man united.

P. Must not the power then have been given, as well to God as to man. This, I think you cannot deny. But if it were given to both, was each, I would ask, an equal sharer in it? or did each possess the whole? or was it proportioned to the extent of the existence or perfection of each? These queries may appear to you indicative of irreverence and impiety; but I think you cannot deny their pertinence, or be ignorant of their source. Other questions of a similar character I might, with much propriety, ask, but I will only add that, with your present general theory, no attempt you can make to explain and defend the topic now under discussion will avail to any other end than its embarrassment and even prostration.

M. How often must I say that you perplex and confound, and yet fail to convince me that my theory is not radically true? But if it be erroneous, I earnestly desire to be convinced that it is so, and that the repulsive consequences you have drawn from it, are just. I wish you, therefore, to produce what you regard as scriptural evidence to the extent of your power, that the same divine names, attributes &c. are not ascribed to the Son, as to the Father.

P. To produce all the evidence, which the Scriptures furnish to that purpose, would require the quotation of no inconsiderable portion of the Sacred Volume. I can submit, therefore, to your consideration only the most prominent of its testimonies. This volume, from which there should be no appeal, clearly teaches that the Father alone is the living God. Has not Jesus Christ instructed us to consider him as "the living Father," and that the life which he himself possessed was "given him by the Father," and that "he lived by the Father"? Can any words be employed to show more clearly that the Father alone is the original, independent, and self-possessor of life, and that Jesus Christ, his Son, has no life or existence but that, which he derived from his Father, or that, which his Father gave him? Peter speaking of his own, and of the faith of the other disciples, earnestly says, "We believe and are sure that thou art the Christ, the Son of the living God." The high priest adjures Christ by "the living God." These examples show that this title or character, with application to the Father, was well known, and repeatedly used during Christ's ministry on earth. But this name or character is never applied, in the Scriptures, to Jesus Christ. Since, then, it was the faith of the apostles, as well as that of others, that the Father alone is the living God, I dare not believe otherwise. Nor do I fear to avow this my faith, "although bonds and afflictions may abide me."

The Scriptures also teach that the Father alone is "the Most High"—the Highest, and that Jesus Christ is "the Son of the Highest"—that the Father is "far above all Gods, and that he is the King eternal."

I have presented to your view a considerable number and variety of names &c. of the Father, which are peculiar to him, and never applied to Jesus Christ, nor to the Holy Spirit, considered as a distinct person. These are but specimens of the great number, that might be presented for your consideration. But to enlarge the list, would be useless, should these fail to convince you that your statement is grossly incorrect. I shall, therefore, decline its enlargement. In this connexion, however, I must be permitted very seriously to ask whether you now believe that "the Scriptures do abundantly ascribe to the Father, the Son, and the Holy Spirit, the same divine names, attributes, works, and honors? An ingenuous, and direct answer is expected.

M. My faith in the supposed fact is indeed shaken. I must confess that the assertion seems to have been made without sufficient foundation. I made it, however, in the integrity of my heart. So often have I seen and heard it asserted, as an unquestionable fact, that the same divine names &c. are ascribed in the Scriptures to each of the Sacred Three, and by men, too, of the highest reputation as theologians, that I have regarded the assertion as an established truth. But I am now strongly apprehensive that the truth of the assertion has not been sustained.

P. That it has not, and that it cannot be sustained, I am fully persuaded. Yet I do not wonder that many sincere and honest Christians should believe that the Scriptures do ascribe the same divine names &c. to the Father, the Son, and the Holy Spirit, as this has so often, and so confidently been asserted from the pulpit and from the press; but that you, Sir, should have received the assertion as unquestionable truth, I must say—I do wonder; and that eminently learned theologians should make, and persevere in making the assertion, I cannot but regard as somewhat more than wonderful.

M. Would you insinuate that these learned theologians make the assertion, knowing it to be incorrect, and with design to lead their hearers and readers into error?

P. Such an insinuation was not intended. I question not their integrity. And their zeal in defending what they believe to have been the faith once delivered to the saints, I expect. Yet I cannot but wonder that they should so confidently assert, what the Bible expressly and abundantly denies. To ascribe this gross and flagrant error to obliquity of heart, charity forbids; and to ascribe it to obliquity of the understanding, courtesy will not permit. Must it not, then, be ascribed to some unaccountable cause, or congeries of causes? Be this, however, as it may, a fault must exist somewhere, which should be acknowledged and removed. Nor until this shall be the case, will the progress of religious truth and improvement, have free course. But that it will, in due time, surmount all obstacles, is not to be questioned.

M. That "truth is great," and will finally prevail against all opposition, I doubt not; and I anticipate its victory with much satisfaction and gladness of heart. But what is truth? About this all important question no small difference of opinion exists between us, nor is it likely, I should think, to give place to mutual agreement.

P. Perhaps not; yet I cannot but hope, that we shall, ere long, "see eye to eye," so far, at least, as to be satisfied, that the difference of opinion, between us, is far from justifying an anti-communion spirit and conduct.

M. Convince me that this is really the case, and you will relieve my mind of much doubt and uneasiness, and "set my feet in a large place, where I "shall run, and not be weary; walk and not faint."

P. Let me remind you, then, of the concession you made, not long since, in reference to the subject of our present discussion. Should you fail in your attempt to prove that the Scriptures ascribe the same divine names &c. to the Father, the Son, and the Holy Spirit, you observed, you must concede, or infer that the Trinitarian theory is not true. And that you have not proved this, even to your own satisfaction, you have frankly acknowledged. These concessions, look well. They encourage the hope that you will yet be convinced that the triune theory is not true, and that you will without hesitation, avow your conviction.

M. It is indeed true that I have not proved, to my own satisfaction, that the Scriptures do ascribe the same divine names &c. to the Father, the Son, and the Holy Spirit; yet I am not fully satisfied that this is not the case.—When I asserted that the Scriptures do make the ascription, which I have been pleading for, I had no doubt of the fact; but I now think, as I have before acknowledged, that the assertion is not strictly true.

I ought to have said that the Scriptures do, in effect, ascribe the same divine names &c. And that this is, in fact, the case, I still believe.

P. What you mean by the qualifying expression, in effect, I know not. I have then to ask, do the Scriptures ascribe the same divine names, &c. to the Father, the Son, and the Holy Spirit, or do they not?

M. Expressly, or in plain terms, they do not ascribe to each, all and the same divine names &c.; yet they ascribe such divine names to each, as to satisfy my mind that each of the sacred Three is possessed of all divine attributes. In effect or meaning, then, I must believe that the Scriptures ascribe the same divine names &c. to each of the Three. Nor do I think it difficult to prove that this my belief is founded in truth.

P. Your belief, then, is widely different from mine. But should you prove that the Son of God, and the Holy Spirit considered as a distinct person, possess all the incommunicable perfections of the Father, you would, in my opinion, establish the doctrine of three Supreme Gods. But as this doctrine involves the grossest absurdity, your attempt will be utterly fruitless.

M. You are not to expect, that I shall attempt to prove the existence of three Supreme Gods, as you know that I believe in the existence of but one Supreme.—But should I make it appear, that the Son, and the Holy Spirit possess all the incommunicable perfections of the Father, the inference must be, that the one God exists in a Trinity, or that the Father, the Son, and the Holy Spirit constitute the one God.

P. Although I consider the inference as totally inadmissible; yet if you should establish your premise, I will not object to it.

M. Should I fail, in my attempt to establish the premise in question, or to prove that the Son, and the Holy Spirit possess all the incommunicable perfections of the Father, I shall, of course, have no claim to the inference, but must abandon the triune doctrine, as untenable. I will produce my proofs at another time.

FOR THE REGISTER AND OBSERVER.

CLASS EXERCISES.

NO. II.

THE CHARACTER OF JESUS.

"Socrates died like a philosopher,—But Jesus Christ like a God."—*Rousseau.*

This is the testimony of an infidel philosopher: but it is the testimony of natural truth; of truth, forced by its own weight, upon the consciences of all who can think, and thinking, can reason. This thought is inseparable from a comparison of the two cases cited—and it is one that expresses all that was contemplated by the proposition, which was given us for our present meditation,—"the sublime benevolence of Jesus."—What is here alluded to for the sake of contrast is too often brought forward as a parallel. The simple virtues, the innocent behavior, the spotless integrity of the philosopher, seem so like, that they are often blended, or rather levelled, with those of the Christ. Socrates directed all the energies of his mind towards the reform of the moral of the Athenians,—he was unjustly accused, and was condemned by perjured witnesses, before prejudiced judges. He could have escaped by a compromise of his principles, yet he drank the fatal poison.—Jesus Christ was the partizan of no divisionary sect,—the teacher of no limited or circumscribed number,—but, with a benevolence that was boundless, and an example that was irreproachable, he endured privations, and suffered indignities, at the hands of those he came to benefit, compared with which those of the Athenian were but as a dust in the balance. The errand of Socrates was of a temporal; that of Christ, of an eternal importance: the philosophy of the one was but the strength, after all, of mortal weakness,—the religion of the other was the might of eternal Truth. Nothing of *that* sublimity, which had rendered the very instrument of a Savior's death a sacred symbol in the eyes of his followers, and the contemplation of which awes, while it softens the pious heart of the believer,—appeared in the death of the persecuted Athenian. Did this last furnish a watch word to his disciples for ages,—did it strengthen their hearts, reassure them in moments of error, or departure from their master's example? At its consumnation, did the earth quake, were the heavens rended, and did darkness cover the face of the whole world?—We should measure the sublimity of the self-devotion, by the magnitude of the interests involved in, as well as the natural results or consequences of the sacrifice.—"Socrates died like a philosopher,—but Jesus Christ like a God!"

Martius Curtius, says Roman history, threw himself into a gulf which yawned in the centre of the imperial city, and which would not close until Rome had thrown into it whatever she held most precious. Allowing this true, (and it is strongly liable to the suspicion of being fabulous,) there was a savage bravado, a mad daring, an insane enthusiasm, a martyrdom to mere popular fame, in the act, which subjects it to the imputation of boastful and praise-demanding abandonment. He is said to have ridden into the gulf, which threatened to destroy the city, crowned with laurels, armed, and attended by the approving and applauding shouts of a whole people.—Contrast this with the sacrifice of Jesus Christ,—the Savior, not of a nation, but of a world. How was he armed? With a reed, placed in his passive hands by his oppressors. How was he crowned? With a wreath of thorns. How was he attended? With the execrations and curses of an infuriate mob.—Yet is there any comparison between these two instances of self-devotion, as examples of Benevolence?

With these two comparisons, or rather contrasts, I leave the subject;—fully aware that nothing can be added to the admirable view taken of the whole theme, in the eloquent article read to us in this place a week ago,—excepting the determination, on the part of each one of us, so to live, that this greatest of all instances of benevolence that the world ever knew, may be to us, not only a matter of abstract speculation and inquiry, but a subject of practical and active importance in the formation and perfection of our characters, as his disciples, who died, that we might live, and who rose again to prepare mansions in heaven for those who truly love and serve him.

O.

FOR THE REGISTER AND OBSERVER.

CHAUNCY SUNDAY SCHOOL.

(*Concluded.*)

We can speak with satisfaction of our Teachers' meetings. We have, indeed, sometimes heard of other meetings of Teachers, which were dull and lifeless; and we ought not perhaps to wonder at it. We meet to consider some fixed subject, and to that our attention must be confined. Now we know how difficult it often is, to keep up a conversation, where we are at liberty to choose from an extensive range of topics. We sometimes observe around us a want of interest even in questions, which involve not merely the truth or error of some abstract and speculative principle, but also important temporal interests. We should expect that this would be still more the case among persons who meet as we Teachers do, to consider a single topic or a few topics, beyond which we cannot wander; topics too, which are in many cases *speculative*, and when practical, often only so as general rules, and therefore not inducing that intense interest which a local question often excites. We should bear in mind too, that in many cases the Teachers are but little acquainted with each other, except so far as a common participation in the work of religious instruction may have brought them together. We ought then to be glad and to take encouragement, if we have found our meetings animated and interesting. It may be of some use to attempt to account for this.

It is owing no doubt in part to the length of time our school has been established, and a consequent increase of interest in each other's success, and a more familiar intercourse. But it should also be in some measure attributed to the manner in which these meetings have been conducted. Formality is avoided as much as possible. There is nothing like a parliamentary debate, but each one feels at liberty to express his own opinion and to express it in his own way. By thus giving our discussions the *form* of conversations, we have without doubt secured much of the freedom and ease of conversation.

It has happened, also, that the subjects we have discussed, have been in great part general, and involving the principles of Scriptural Interpretation. Whether this was accidental or not, we think we may say, that it has proved beneficial. It might appear at first, that Teachers of a Sunday School, on meeting together to consult for mutual assistance and to promote each other's success, should choose only or chiefly such subjects as bear directly upon their efforts in the Sunday School. Though unquestionably to a certain extent this course must be advantageous, we do not hesitate to say, that there is much to recommend *general* questions. The very fact of their being general efforts a broad ground for discussion and illustration, which in an informal meeting is most desirable. Each one's experience, each one's reading, and each one's peculiar views of the Bible may be brought forward. Every one feels that any case he can put may be available. These discussions moreover accustom us to see the Bible more as it really is. We learn to view it as a broad system, which cannot be fully understood and appreciated without a careful attention to its different parts and their pecular connexions. To do this sometimes requires a considerable degree of judgment and discrimination. And here it may not be out of place to inquire, whether sufficient attention is paid to this in our Schools? It may be answered indeed, that any one who will read his Bible and think about it, will find no difficulty in practice; that the wayfarer as he runs may understand it. But it should not be forgotten, that we are striving *precisely* to *teach* children to read and think about and apply Scripture, and must fix in their minds, so far as we may, some sound principles of interpretation and application, which they may recur to with confidence in cases of doubt. Nor is it perhaps so easy, even with a right mind and a willing heart, always to sift the right from the wrong. We see one man clinging to a narrow interpretation of a single portion of Scripture, as if it were the whole counsel of God, without thinking it necessary to fix its place in the great plan, and to trace its relations to other truths quite as broadly set forth. Another, in much the same way, takes a principle, which perhaps was limited by its use on a particular occasion, makes it general, draws it out of its place, and applies it universally. Do we go too far, when we express a fear that in some quarters a tendency of this kind has lately shown itself and has gained ground? Every one indeed ought to rejoice at any manifesttion of an increasing readiness to bring down all actions, private or public, without exception, to the standard of the Gospel. But we are bound to remember, that the Bible would be as useless without common sense, as common sense without the Bible. Men will certainly never consent to *sacrifice* their common sense to the Bible. Every one then, that makes an extreme application of Scripture precepts, is doing what he can to drive men back upon their old notions, and leading them to think that reason and religion cannot agree. We feel therefore that a great deal depends upon a careful attention to this subject and a diligent inculcation of right views upon it; and we cannot regret, that our social meetings have been largely devoted to it.

If you will suffer us, after having detained you so long, to trespass a little longer on your attention, we would say somewhat of our encouragement to proceed in our work, and this not merely as a common-place, about which something must be said as a matter of course. We feel, as we said at the beginning, that we are engaged in a moral enterprise, which, like all undertakings of that nature, is full of uncertainty. We feel that we have no accurate stand, by which to measure what we have done. We cast our mite into the treasury, but what becomes of it, and who derives benefit from it, or whether any body at all, we are often ignorant. But in this we have nothing to complain of. The greatest works have ever been those of faith. A good man has always been obliged to look more to his conscience and his intentions and his efforts for his consolation, than to any exact measurement and account of their results, which he could present. His trust has been in God, and his hope in a Providence which works in many *unseen* ways. But these consolations and this trust are their own reward. We may appeal to any Sunday School Teacher, whether he has not, though often working for fruit and seemingly finding only leaves, whether he has not been well rewarded for his exertions in the effect that has been wrought upon himself. If so, we cannot complain of a want of *visible* and *direct* success. We would hope, since this is so, that others will not require of us large displays of surprising reformations, nor, because we have undertaken an extensive work, ask for extensive changes. We would hope, that it will not be forgotten, that a duty however important, which takes up only a small part of the week, cannot be the all-important duty of the week; that, however important religious instruction is in itself, many of those engaged in it are obliged to prepare themselves for it in the intervals of active business. We hope, that the responsibility we sustain will not be too much pressed upon our notice. We have felt its weight, and sometimes painfully. The same sense of duty, which leads a man to engage in a work where he thinks he may be useful, will lead him to avoid it, if he thinks others can do it better than he, or he himself is better qualified to undertake some less responsible charge. A delicate mind, oppressed with a sense of its own insufficiency, may be led by a mere over-statement of its duties in any undertaking, to abandon the whole work as beyond its powers. We cannot stand sureties for *results*; we can only ask others to bear witness to our *efforts*, so they be faithful.

FOR THE REGISTER AND OBSERVER.

R. A. SALMON.

(*Concluded.*)

Go even to Scripture subjects, though this is allowed to be debateable ground, yet does not the contemplation of the sky in its serenity and the dark ocean in its majesty carry the thoughts, the mind, and the soul itself to heaven more irresistibly than do Scripture subjects, as they are termed, however ably they may be executed? One of the principal objects delineated in these pieces is the expression of human passion and emotion. Are these so high and holy an object for the mind to dwell on, as that which bears it upward and fixes its attention directly and irresistibly on the Eternal Power, which alone created, which alone upholds, and which can in an instant overthrow this universe?

Since the Cartoons of Raphael were lately opened here for public exhibition, take for example those Cartoons designed for the Vatican, and subsequently ornamenting the gallery at Hampton Court. Do those human passions and emotions which engage the attention in beholding them, as, for instance, among the audience to which Paul preaches at Athens, the ready and full assent to all the Apostle says of one, the suspense of a second, the doubt of a third, the 'almost thou persuadest me' of a fourth, the anger of another, the full conviction and rapture of another; or, again, the horror and reverence of the whole assembly as one of their number convicted of lying to the Holy Ghost falls immediately dead in their presence; or the amazement of him born blind who receives his sight; or the angry indignation of the sorcerer who is deprived of it; do these exhibitions of human passions and emotions form a theme of so unmingled, pleasing, high, and holy contemplation, as does that department of the art in which the pencil of Mr Salmon so peculiarly excels?

Indeed what are Scripture pieces in a general way? Look at the most admired work in this class of Salvator Rosa, 'Saul and the Witch of Endor,' a hag with hair erect, attended by the skeletons of a man, a horse, foul birds, and forms of owls and bats, with an altar on which are burning bones in the back ground. Look at the 'Last Supper' of Veronese, and see the cat with her bit of meat and the dog gnawing a bone. Let Carlo Dolci set before you his 'Christ in the Garden;' Raphael, 'St. Peter receiving the Keys;' Rubens, 'The Descent from the Cross,' or Volterra the same subject; Dominichino, the 'Communion of St. Jerome;' Julio Romano, 'The Nativity,' the least exceptionable of those now named, or Giordano his 'Battle of the Angels and the fall of Lucifer,' with countenance inflamed with rage and hate, evil spirits his attendants falling into the abyss, where are depicted wretched multitudes writhing in torments; not to name more of the almost endless series, what, we may inquire, is the effect of these productions on the mind of one possessed of refined taste, delicate sensibility, and devout feeling? Education, habit, and authority will undoubtedly have much influence on the judgment of many, but putting these out of the head and taking the Bible into the hand, the sentence of very many would probably be reversed in regard to the relative value of a large portion of these productions. The most sacred subjects frequently brought into close alliance with the absolutely ludicrous, dead bodies, maimed and lacerated limbs, the sick, diseased, and dying, objects which shock rather than affect and interest, these are the usual subjects of Scripture pieces. Are such representations pleasing?

I think there are three things which carry the mind more than all others to heaven, and those are, contemplating the skies, gazing on the ocean, and being awakened at night by slow plaintive or solemn airs from a well selected and fine band of music. It is not expected, this sentiment, and others previously expressed, will be felt or perhaps be acknowledged by every one; many may never have been in a situation to test their soundness. It is not barely to look at the sky, or to see the ocean; they must be looked at and seen in long and fixed contemplation, and in silent and deep meditation. In the midst of the populous city, when the early hour of morning before the break of day has wrapt it at length in silence, when its throngs have ceased their busy motion, when its tumult is subsided, when its sounds have all ceased, all but the iron tongues of the solemn towers that tell successive generations of our short-lived race how swiftly and ceaselessly time rolls on, though man may rest in slumber, and the rivers may be bound in the chains of winter, and the sun stand still in the midst of heaven and the moon stay in the valley of Ajalon, what thoughts are then awakened by the contemplation of the silent skies with their myriads of revolving bodies. Who, never having felt, can adequately conceive the power of the emotions thus awakened? He only who has felt and known it can enter fitly into the spirit of these remarks: and he it is believed will duly appreciate the merits of an artist who perhaps has never been excelled by any one among us in just delineation of this sublimest field of human observation.

The sky is to a landscape what the eye is to the human countenance. How inestimable would that collection of art be, which should embrace a series of paintings presenting all the rich variety of an American sky, at morning, noon, and sunset, through all the changing seasons of our so changeful clime. There have been times when those who would have coveted the possession of such a treasure and who possessed the means of procuring it, might in vain have looked around for the hand gifted with the power of its production. That hand is now among us; and with what fervor of admiration should we clasp it. What the hand of Audubon is in ornithological painting, what the hand of Stuart was in portrait painting, that, it may not be deemed too much to say, the hand of Salmon is in the department of which we are now speaking. Well may princes condescend to pick up the pencils of artists, and kings to set by them as Charles did by Vandyke while at their labors, and queens to present them their hands, as did Christiana of Sweden to Guercino, in token of respect for genius. The cherishing of such respect will be commended by the enlightened patriot for the advancement of his country, and by the philanthropist for the good of his kind, and by the Christian from reverence for the Creator and Giver of a gift so seemingly almost divine. Where genius is fostered, refinement will be found: and the best hope of man on earth rests on cultivation of intellect, improvement of taste, refinement of manners, and that state of cultivation for which these preliminaries only can prepare the way.

OBSERVER.

FOR THE REGISTER AND OBSERVER.

THE APOSTLES' CREED.

MR EDITOR: I have thought that the Apostles' Creed might be useful to your young readers; and I ask you to publish it, with the explanation following:

"I believe in God the Father, Almighty, Maker of heaven and earth, and in the anointed (the inspired) Jesus, his son, our Lord, who was born of the Virgin Mary, by the power of the divine spirit, who was crucified by Pilate, was laid in the grave, (or tomb,) who was raised from the dead on the third day, and who sitteth at the right hand of God, the Father, whence he will come to judge both the living and the dead: I believe in the Holy Spirit; the forgiveness of sins, the resurrection of the dead, and life everlasting."

This is the compend (perhaps, "the form of sound words") which was used in very early times, and usually called the 'Apostles' Creed.' There is no proof indeed, that it was drawn up by the apostles themselves, and the learned are generally of the opinion that it was not: but there is good reason to believe, and it is almost universally admitted, that such a compend of Christian faith was extant in the age next fol-

lowing that of the apostles, and was received and approved by those made disciples of Christ by the apostles, early in the second century and within seventy years after the death and resurrection of our Lord. It is true also, that there were different forms of this creed, during the second and third centuries; especially after the controversy prevailed as to the nature of Christ: yet they did not materially differ from the one given above, which was the most early and simple. Every one knows who has carefully and *impartially* attended to ecclesiastical history. for the four first centuries, that additions and variations were frequently made in the doctrines of Christianity, by the speculative, the visionary, the conceited and the presumptuous who professed their faith in the *new* religion. Thus the *Nicene* creed and the *Athanasian* creed were gradually introduced in the fourth and fifth centuries, in a period of great excitement and controversy, and when the pretended wisdom of men was substituted for the simplicity of the gospel. And such creeds could not have been *forced* upon the Church in the second century, especially before the middle of it, while the immediate disciples of the apostles were alive.

As already hinted, some have supposed, that Paul refers to the apostles' creed, when he admonishes Timothy to "hold fast the form of sound words." But this is very doubtful, and I do not insist upon it. On a careful and repeated perusal of the history of the apostles and of their preaching, however, there arises evidence quite strong and satisfactory, that this creed, or compend, was formed with particular reference to their doctrines and instructions, and with a view to embody the essential and peculiar truths of the gospel. And I request the biblical student, who takes his creed from the Bible, and considers Jesus and his inspired apostles to be the only authority, as to doctrines of Christianity, to attend to the passages in the book of the Acts, following—chap. II. 22—36; III. 13—23; IV. 24—30; V. 30—32; X. 34—43; XIII. 17—37; XVII. 24—31; XXVI. 7—9. Also chap. I. 8; II. 4, 18, 38; IV. 31; V. 32; VI. 5; VII. 51; VIII. 15—17; X. 44—47; XI. 15, 16, 17, 24; XIII. 9, 52. See also 1 Cor. VIII. 6; Gal. IV. 4; 1 Tim. II. 5.

I have now only to ask, if he is not a Christian, who believes in the above creed, and whose life is conformable to the precepts of the gospel? All else as a *test*, then, is presumptuous; other doctrines may be matter of inquiry and discussion, but cannot be essential to the saving of the soul; cannot be essential to constituting a true Christian, a Christian as well in the spirit as in the letter.

A. B.

FOR THE REGISTER AND OBSERVER.

RECOLLECTIONS OF A DECEASED MOTHER.

[*Extract of a Letter.*]

Munich, Germany, Sept. 9th, 1835.

My Dear Friend—The heart is sometimes stronger than reason and sets at nought the lessons of experience. It entwines itself round a cherished object and loses itself in the belief that that object must be permanent, because it is dear. Each morning I have blessed God for the precious life of my dear mother; each night I have prayed for its continuance; the hope that it would be prolonged had become within me a sort of certainty. At the news of her death, this day, I find myself like the pilgrim, whose staff, while he was walking on the brink of a precipice, fell to the abyss below, the staff which had supported his weary limbs; or like a benighted traveller who sees extinguished the cheering lamp which had guided his steps. It was reserved to these years of my absence from my mother, for me to feel and to know how much I loved and adored her. What proof of her love did she not give me, in Nov. 1824, when, in her chamber, she offered me all that a mother, a father, a friend could offer! What words of love and affection did she not utter, when, Jan. 1st, 1825, I bade her farewell! What a message of kindness did she not send, through you, to me at Venice in May 1825, in the midst of desolation and anguish! a message which recalled me to myself and helped me to become known to those respectable people in whose esteem I rejoice. What frequent, motherly letters, messages and expression of devotion to me! and, oh! more! what assurances of attachment to my dear sons, even to May 12th last, from this my dear departed mother!

All these things are engraved on my heart. Her image is I believe will ever be before me; and her memory will be cherished by me as long as I have life and sense. I most humbly believe she is in an existence purely spiritual; that, as she was pure on earth, she is purer in heaven; as she was virtuous and holy as a mortal, that she is more virtuous and holy as an immortal, enjoying happiness proportioned to her good works on earth and to the superior state in which she now exists. I would even dare to believe, at least to hope, that, without being disturbed by things below, she looks on us. I will pray to her: she may hear me, and know more of the heart's recesses than she could know on earth. May this angel in heaven cherish those whom she loved on earth!

Such a character, mind and heart as her's may well be studied; the study to imitate it will be indeed a noble one. I will not now attempt to delineate that which is so worthy of admiration. I could fill pages, confining myself to three or four circumstances in her life and to particular traits of her character. I dwell so much on her memory that I may yet further write my thoughts. Such union of Christian, heavenly virtues, disinterested benevolence, forgetfulness of self, firmness in attachment, charity in deed and thought, rectitude in principle, affability in conduct, reliance on the Supreme Being regulating her every movement, such real piety are seldom to be found. She was above all praise. How important was she to her family, her influence, the effect of her example! She kept every thing right; where she was, wrong could not exist. She was a bond of union which no one could think of breaking. Let her example, her influence remain. Let us be bound together by her memory, as we were by her life. Let us go to the places where she used to go, keep the hours which she used to keep, sit where she used to sit, lay our hands on those objects which she handled, join our hands and promise love and friendly feeling. God will sanctify the promise, this angelic mother will hear it and rejoice. I write "us" instead of *you*: though my person is distant from you, my heart is with you: imagine me to be in the midst of you: I am deeply interested in all that concerns you. May God bless and give you happiness, peace, all the pleasures of union and individual prosperity.

CHRISTIAN REGISTER.

BOSTON, NOVEMBER 7, 1835.

BENEVOLENT SOCIETIES IN BOSTON.

In our paper of last week we gave some account of the First Annual Report of the Association of Delegates from the Benevolent Societies of Boston, by the Rev. Dr Tuckerman as Chairman of the Committee for making the Report. We spoke of the objects of the Association, as they are explained and strikingly illustrated in the Report; namely, "the remedy and prevention of the abuse of alms, and the most effectual relief of the suffering poor." It was found that the greatest abuses of charity arise in the administration of poor laws and in societies which approximate nearest in its modes of operation to legal institutions for the support of the poor; and that the least abuses result from private charity, and (since this cannot be wholly relied upon) from such associations as approach nearest in their plans and proceedings to individual kindness and aid to the poor. In this view of the case the Report of Dr Tuckerman meets the hostile opinions entertained against societies for the relief of the poor.

OBJECTIONS TO BENEVOLENT SOCIETIES.

These objections are stated in the Report with all their strength. They are partly as follows:

The opinion is now a prevalent one, that Benevolent Societies involve the very principles out of which have sprung all the abuses of poor laws. For example, they are formed for the purpose of obtaining funds. They are therefore known, or are supposed by the poor, to possess funds, either for general or specific objects of relief. And these funds are to be appropriated to the relief of those who shall apply for them, and who shall seem to need them. Like poor laws, and other legalized provisions for relief, therefore, they must and will operate as lures to application for relief. And not only so. They invite, it is said, even those who would reluctantly expose their necessities to a private benefactor, to join the multitude who are already recognised as habitually and willingly dependent upon alms; and, thus to become themselves recognised, and willing, and habitual dependents.

It is further objected that the distribution of funds thus collected and held, calls forth no feeling of gratitude from those who receive the benefit, the individal benefactors being unknown or overlooked; and that as gratitude is a personal thing between man and man, a "society will be to the receiver of its charities, precisely what a Corporation is in the eye of the law, a living body without a soul."

The dangers stated are admitted, and the principle laid down, by the application of which those dangers are to be obviated, are founded partly on such an admission. "The agents of these societies should be always aware of the danger of a misapplication of their alms, and do all which they may for security against every abuse of the charity which they dispense." We here copy some of the leading principles which are intended to guide the action of the Association; reminding any of our readers who may have overlooked the fact, that the Association of which we are speaking is composed of Delegates from twenty two independent Societies for the collection and distribution of alms.

Every error or mistake in alms-given, and every misapplication of alms, known to a visiter belonging to any of the Societies here represented, is to be made known to all the visiters.

Beggary is as far as possible to be broken up,—and especially, beggary by children; and so far as our influence can be extended, no child that is sent out to beg shall in any case receive alms in the hours in which children who go to school are in the schools of the city.

Individuals and families that ask for alms, are to be relieved only at their homes, and after a personal examination of each case; and relief in these cases, when given, is to be, not in money, but in the necessaries required.

Let us take care that we do not enable the willingly dependent to live more comfortably without industry and economy, by living upon our alms, than the humblest of the industrious and self-denying, who receive no alms, can live without them.

Wherever in our intercourse with the poor, we meet with industry, with frugality, with self-respect, and with a preference of self-denial to dependence upon alms, the proper encouragement and support of an individual of this character is, not alms, or any other form of charity as a substitute for alms, but the simple and true respect and regard for character, which such a one will never fail to know how to appreciate.

Where there are relatives of the poor who are able to provide for them, there should be no interference of alms with the duties of such relatives.

To the intemperate whether man or woman, money should never be given. Nay, more. Even relief in kind should never be given to the families of the intemperate, beyond the demands of unquestionable necessity.

These principles are ably elucidated in the Report. Under their guidance, toge ther with concert in action, and frequent visits to those who apply for aid, the agents for administering the charities of the allied Societies "have learned to a very great extent, the actual condition of nearly every one to whom the alms entrusted to them have been administered. A few cases of gross imposture have been detected and exposed." But "we have no doubt," says the Report, "that the knowledge of our operations has done much to prevent attempts at imposition."

The poor we have always with us, and a resort to concerted charity is absolutely necessary in a large city. We cannot conceive of a plan better devised to effect the objects of such concert, than that which has here drawn our attention. "If when misdirected," it is said in the concluding part of the Report, "our alms may minister to vice in its most debasing forms, and most destructive influences, so also may the withholding of them be the occasion of as dreadful evils as were ever produced by their abuse.

CELEBRATION OF THE THIRD CENTENNIAL JUBILEE OF THE REFORMATION AT GENEVA.

It will be recollected that we published, a few weeks since, an interesting account of this Celebration contained in a letter from Mr William Channing, who was the sole delegate from the United States. We find in the New York Observer of last week a description of the Jubilee from the correspondent of that journal, in France. The general outline is similar to that given by Mr Channing; but coming from a Calvinistic source it takes the coloring that we should naturally expect from the peculiar point of view in which it was observed and regarded. "Among the delegates from the French Churches," it is said, "there were several pastors who hold the sentiments taught by the professors of the Academy of Geneva, and some, but only a few friends of Orthodoxy; the French pastors who believe and profess what our reformers believed and professed, abstained, generally, from taking part in the jubilee directed by men who had adopted wholly different doctrines." Again, it is said, though great pains was taken to gather representations from all the religious communions, yet "the orthodox in general have protested, by their absence, against the opinions of the Academy." "The true reformation of the sixteenth century was not represented, except by some isolated pastors and laymen who were not specially commissioned."

The whole import of the letters in the Observer is that the theological doctrines of Calvin, Farel &c. constituted the reformation; whereas it is well known that those doctrines were to be found in the Romish Church, and that St. Augustine of old, who is as great a Saint in the Catholic Church, as Calvin is in a part of the Church reformed, affords as good an authority for the "doctrines of the reformation" so called, as Calvin himself.

The correspondent of the Observer gives due credit to the Protestants of Geneva for the good spirit (separate from the absence of religion) with which the jubilee was conducted. "The Catholic priests of Geneva," he says, "had published some days before an account of the snares laid by heretics for the faith of the Catholic population." It was calculated to produce a bad effect on the Catholics and to irritate the Protestants. But it passed unnoticed by the latter; and "some jesuits of Fribourgh who showed themselves among the people in the midst of their joy, did not receive an insulting word. This wisdom and moderation are honorable to the people of Geneva."

The following passage is by no means one of difficult interpretation; and those who are not a good deal blinded by theological prejudices will readily perceive that the writer has conceded too much to the high character of the Genevans to make them pass for a clan of heartless apostates.

The deputies were entertained in private houses with much cordiality. It is but justice to the Genevese to say that they received the foreign pastors, deputies or not deputies, whatever were their religious opinions, with the most affectionate attention. They are an enlightened people and mindful of all the duties of a generous hospitality. This is not surprising when it is considered that the citizens of Geneva are perhaps the best educated and most civilized people of all Europe. We love to render them this testimony of esteem and respect, though we disapprove of their religious opinions. May they soon be as eminent in religion as they are advanced in science, arts and civilization! Geneva may yet play an important part in the history of the Christian church, if she abandons the dry and cold opinions of Socinianism, to embrace, as in the sixteenth century, the vital doctrines of the Gospel.

This is all the testimony we can expect from such a source. The prevailing error of those who by way of eminence call themselves orthodox, is, that they confound Calvinism (under some variety of modifications) with Christianity; and make the glory of the reformation to consist not in the great truths of the sacredness and sufficiency of the Scriptures and the right of private judgment, not in the vindication of religion from its outward corruptions manifested in the character of the priesthood, in the degradation of a priest-ridden laity, and in the offensive usages of the Catholic church under the garb of religion——but, on the contrary, in binding down God's word to a certain meaning affixed to it by some of the most eminent of the reformers. But this is very deceptive and has an undue influence upon minds little accustomed to reflection. It would be deceptive, if it were a fact that the reformation grew out of particular theological opinions; for it is not conformable to the common course of things that light should burst forth from darkness in a moment of time, with its full blaze of glory, that error should all at once be thrown into the shade, and truth shine forth in meridian splendor. Every one who knows any thing about the Reformation, knows that the reformation of doctrine was a secondary thing, and that the reformers were stirred by those multiplied abuses which were added to Christ's Church, passing under its sanction and transforming the spiritual empire of the Messiah into a kingdom of this world. At the first great Synod of the Protestants of France, so early as 1559, when Calvinism reigned amongst them in all its freshness, they acknowledged the equality of Churches, and were disposed to reconcile some of the differences in doctrine between themselves and the Catholics. In one of its articles, notwithstanding the corruption ascribed to the Catholic Church, the traces of a true church are so far recognised, that the validity of its baptisms, as an initiation into the church of Christ, is admitted. In another article the breaking through the apostolical succession by the Genevan reformers is spoken of in terms of apology. Soon after this Synod, four young men commencing the ministry in the Protestant church, were arraigned for heresy before the authorised magistrates, and inquiry was made concerning certain points of doctrine (among a very few examples of such inquisition, since abandoning the Catholic church was heresy enough). There were found only "shades of difference" between them and the Catholics. The doctrine of the real presence it was thought would be a sufficient test. This they admitted without appearing to be aware of a fearful difference between the bodily presence of Christ in the elements of the Eucharist, and the symbolical presence of Calvin's creed. But when asked if they would assist at Mass, they unhesitatingly averred they would not, and made up their minds to die as martys to Protestantism. They were banished instead of being beheaded, (not without much murmuring) because they so essentially agreed in doctrine with the Catholics, particularly as to the 'real presence.'

Lest we should wander too far on this copious subject, we will close our remarks with a few words, more directly applicable to the ingenuous tribute of respect paid to the Genevans, by the correspondent of the Observer, in the passage which we have already quoted. How has it come to pass that the Protestants of Geneva are, perhaps, not only the "best educated," but also the "most civilized people of all Europe;" that they are forbearing towards the Catholics under circumstances of provocation; that they treat with affectionate attention Christians of whatever religious opinions; that they are mindful of "all the duties of a generous hospitality?" Is it not among the best Christians that we look for the highest civilization? And forbearance, affectionate attention towards those of diverse faith, and cordial hospitality to all, are not mean Christian virtues. The exercise of them, in the present case, shows that the Geneva Protestants are not strangers to the command 'love your enemies' (which Catholics are represented to have been); that they understand the true answer to the question, 'who is my neighbor,' in receiving with affection brethren of different sects; and that they know what is implied in the words of the pious and tenderhearted apostle—'He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?' Such virtues are not the fruit of "dry and cold opinions" on religious subjects, and will never be regarded as such by Him 'who looketh on the heart.'

DR BEECHER AND REV. ALBERT BARNES.

The Presbyterian papers of last week, from New York and Pennsylvania, give us some account of the trials of these prominent *heresiarcs*, as they are reputed to be by a portion of the Presbyterian church. This is the second trial of each of those gentlemen. The first took place before the presbyteries to which they respectively belonged, and both of them were acquitted of the crime of *heresy* with which they were charged. The second was in the synods to which those presbyteries belonged. The trial of Mr Barnes was in progress and not completed when the last Reports were received by us through the press. We shall speak of it next week. The following notice of the trial of Dr Beecher we take from the New York Observer. It is there copied from the Cincinnati Journal of the 29th ult. as the "Decision of the Synod of Cincinnati."

CASE OF DR BEECHER.

We copy from the Cincinnati Journal of the 29th ult. the following notice of the decision of the Synod of Cincinnati, in the case of Dr Beecher. We sincerely hope, with the editor of the Journal, that the decision of Synod will minister to the prosperity of the church and to the glory of God.

Tuesday afternoon, the appeal of J. L. Wilson, D. D., in the case of Lyman Beecher, D. D., was called up. After recess, Dr Wilson commenced his speech, and continued until adjournment. He also occupied all of Wednesday, until about 7, P. M., when Dr Beecher began his reply. Dr Beecher closed his defence the next day, at 3, P. M. Dr Wilson responded, and then the case was submitted without argument from the presbytery. The following minute was finally adopted by a large majority.

Resolved, That the appeal of Dr Wilson be sustained:

1st. Because the Synod see nothing in the conduct of Dr Wilson, in preferring and prosecuting the charges against Dr Beecher, which ought to infer censure.

2d. Because, although the charges of slander and hypocrisy are not proved; and although synod see nothing in his views as explained by himself, to *justify any suspicion of unsoundness in the faith*, yet on the subject of the depraved nature of man, and of total depravity, and the work of the Holy Spirit in effectual calling, and the subject of ability, they are of opinion that Dr Beecher has indulged a disposition to philosophize, instead of exhibiting in simplicity and plainness the doctrines as taught in the Scriptures, and has employed terms and phrases, and modes of illustration, calculated to convey ideas inconsistent with the word of God and our Confession of Faith, and that he ought to be, and hereby is, admonished to be more guarded in future.

When the decision was announced, Dr Beecher said, that the discourse chiefly objected to was written in Connecticut some ten years ago, before the present controversy had arisen in the church, and with reference to a local exigency, and that both the sermons were written before he was a member of the presbyterian church, and that he penned it with reference to the aspect of the Arminian and Unitarian controversy, as it existed in New England at the time, and that generally, the language of the sermons was familiar to that part of the church, and not liable to be misunderstood: and so far as he knew, the sermons were never misunderstood or complained of, but generally approved. That, had the same subjects been discussed at the West, they would doubtless have been written with reference to their being understood and adapted to the exigences of the church at the West, and at the present time. And that in his official instructions in preparing young men for the ministry, nothing lay nearer his heart, before the advice of the synod, than to eradicate the offensive technics of any school or party, and secure the preaching of the gospel in this day of strife, in language that does not offend and cannot be easily misunderstood; and that the energy of his purpose would now be doubled in the execution of work in which he hoped he might have the prayers and earn the confidence of his ministerial brethren, and the officers and members of the churches.

The parties being called in, Dr Beecher declared his ready acquiescence in the decision of the Synod, and his determination conformably to their admonition; whereupon it was resolved—

1st. That the Synod express their entire satisfaction with the aforementioned acquiescence and determination of Dr Beecher, and are happy in believing that nothing insuperable remains to prevent his usefulness, or impair confidence in him as a minister of the gospel in the Presbyterian church.

2d. That Dr Beecher be, and he is hereby requested, to have published, at as early a day as possible, in pamphlet form, a concise statement of the argument and design of his sermon on native depravity, and of his views of total depravity, original sin, and regeneration, agreeably to his declaration and explanation made before synod.

Dr Wilson gave notice of appeal to the General Assembly, but said, in certain contingencies, he should not prosecute it.

CIVIL AND RELIGIOUS FREEDOM.

The division of Christians into a multitude of sects often contentious and merging the spirit of love in their efforts to gain the ascendency in numbers and influence, is not without evils, great evils. But still there are seasons, sometimes of long continuance, when peace and good will take the place of conflict and jealousy; and if they do not all come to acknowledge each other as members of one body, the head of which is Christ, they so far forget their mutual hostility as partizans, that they conduct themselves towards each other as Christians, and unite in acts and schemes of general humanity.

Against the encroachment of the many upon the civil and religious liberties of the fewer in number, the multitude of sects in the United States affords all the security which the nature of the case admits. Certain privileges which every professed Christian has a right to demand, if his life accords with his professions, individuals, from peculiar circumstances, are sometimes obliged to forego, and sometimes they are precluded from such privileges. But as to all outward things, none can harm his neighbor for difference of doctrine or communion. We are led to these cursory remarks by the following paragraph which attracted our notice in a letter of a travelled correspondent of the New York Observer.

The great security that *we* have, as a nation, for the continuance of our civil and religious freedom, arises from the fact that in the United States, there are a number of great leading sects, each one of which jealously watches the public movements of the others. Any one who has examined the League and Covenant proposed by the Scotch Presbyterians to Charles the First, and has read Clarendon and other historians of that age, has seen that the claims then urged for the protection of the State, and for the supression of other sects, are almost as high toned and exclusive as those of the Catholics. The expulsion of the Jews and Moors from Spain, not only gave a death blow to commerce and the arts in that country, but by leaving the Catholic religion alone, without the beneficial effects of competition, and armed with the rack and the fagot, opened the way for all those abuses of priestly power, and all that oppression of the people, with which that ill-fated land is still cursed.

CONVERSION.

It is always gratifying to us to copy from the writings of persons of any Christian sect, sentiments and reflections which appear to us sound either in regard to doctrine or to the evidences that may be relied on as proofs of vital piety. In this view we are pleased to avail ourselves of the following paragraph from the Vermont Chronicle, a paper conducted with much ability, and from which we have more than once selected extracts to enrich our columns. The justice of the remarks must, we think, be acknwoledged by all Christians.

Those who seek the edification and prosperity of the churches can know more precisely what are the fruits of revivals, by being informed simply *how many are gathered into the churches*, and what is their standing and character, after fair opportunities have been given for evincing the genuineness of their conversion, as professed Christians in covenant relation with their brethren, than by any previous enumeration of reputed converts. The best of all rules for judging of character was given by Him who knew what was in man,—"By their fruits ye shall know them." Is the practice of publishing at an early day and previous to their connection with Christian churches the number of converts reckoned as fruits of revivals, wise and expedient? Will not such accounts be viewed, unavoidably, with doubt and distrust by all considerate, reflecting minds, which make careful observations upon the human character? And is it not a sore evil with which the church has long been been called to contend, that the deductions which ministers and churches have been constrained to make from their estimated number of converts, have countenanced the enemies of our holy religion in denying the reality of conversion altogether, and in calling the doctrine of regeneration a delusion? How many may be fatally prejudiced against the gospel, and may by this very means lose their souls forever, another day will tell. It deserves consideration, too, whether such enumerations, when the individual persons know themselves included among the converts and that they are considered proper candidates for admission into the church, does not tend to confirm false hopes where they exist, by leading them to neglect that thorough self-examination which is necessary for knowing their own hearts. Such and such members are published, "who it is hoped will unite with the church." Those referred to can be little influenced by such declarations to scan their religious experience and inquire whether their hope rests on the eternal rock, and whether their hearts are right with God.

The husbandman, in estimating his harvest, counts his sheaves when they are actually reaped and gathered, and resorts to no previous uncertain estimation in telling the world how much is added to his wealth. The man who would understand the amount of his gold, must count what he has actually acquired, and not rely upon conjectural computations, relating to innumerable uncontrollable contingencies. The builder does not estimate the progress made in erecting his edifice by the number of stones which may yet be procured from the quarry, but by applying the measuring line and rule to those already placed upon the wall. In how many things are the children of this world wiser, in their generation, than the children of light!—But I am speaking on the high theme of the sinner's repenting and turning to God—the theme of angelic joy. How many soever such there may be, the Lord increase them a thousand fold.

TEMPERANCE MEETING OF CHIDREN.

In the Mercantile Journal there is an account of a meeting of children held on Wednesday afternoon of last week, to listen to instructions on temperance, which appears to have been conducted in such a manner as greatly to please them and to leave very favorable impressions on their minds.

The meeting, says the correspondent of the Journal, was at the Seamen's Church in North Square. There were more than a thousand boys and girls present, averaging about 12 years of age.—There had been a meeting of about 800, six weeks before, and the children had been so much interested that nearly a hundred of the boys had signed a paper requesting Mr R. C. Waterston to call another meeting, which he had done.

Mr W. opened the meeting by expressing his delight at seeing so many of his young friends assembled. He then read a letter which he had just received from James Wier, Esq. of Kentucky, who had received from him an account of the last meeting. "Tell the children of Boston, said the letter, to go on, and tell them that I will inform children in the far West what they are doing."

After a prayer, by Rev. Louis Dwight, Sec'y of the Prison Discipline Society. Addresses were made by Rev. Mr. Curtis, Chaplain of the State Prison, Rev. E. M. P. Wells, who was more than six years superintendent of the House of Correction, Rev. Mr Hague, and Rev. Mr Haskins, Chaplain of the House of Reformation.

Mr Waterston now stated that he held some interesting statements in his hand, sent to him from the Poor's House, but which he was sorry it was too late to read. He then asked if they would like to tarry a little longer and hear one more address. This he put to vote, and every hand was up.

They were then addressed in a very appropriate and engaging way by the Hon. Horace Mann; and the meeting was closed by presenting each of the children a circular, which, they were told by Deacon Grant who presented it, was printed expressly for them.

Who can doubt, concludes the writer in the Journal, the effects of such a meeting? When from the States Prison, and the House of Reformation and Correction, &c. gentlemen bring forward facts to prove that ruin and degradation track the steps of the drunkard—ought not the young to be told such things? ought not their eyes to be opened? There are not many boys or girls, I will venture to say, who were at that meeting, who will not, if ever asked to drink, remember the statements there heard. We wish we could have given the true anecdotes which were related by the several gentlemen. They would make an interesting little volume, they would awaken feeling in the hearts of men, and arouse some to a loftier virtue.

CAPITAL PUNISHMENT.

An elaborate Report has recently been published in some of the papers of Maine, relating to the Punishment of Death, by a Committee appointed for that purpose by the Legislature of Maine. The subject will come up for action at the approaching session of that body. The Report closes as follows.

In conclusion, your Committee would remark, that the investigation of the subject, has resulted in a thorough conviction in their minds, of the truth of the following propositions:—

1st. Capital punishments are not enjoined upon us in Scripture, so as to impose an obligation for their continuance.

2d. The Spirit of the Gospel most clearly forbids the infliction of any punishment having its foundation in a spirit of revenge.

3d. Government has no moral right to take life, unless it be very clear that the public safety imperiously demands it.

4th. The public safety in this State does not demand the taking of life in time of Peace, and hence we have no moral right to do it.

In accordance with these views, your committee recommend the total abolition of Capital Punishment, in all cases except Treason and misprision of Treason,—and the substitution of imprisonment in State's prison for life, as per Bill accompanying this Report.

All of which is respectfully submitted.

J. R. Abbot, Per Order.

These corollaries are deduced from a train of reasoning which, for the most part, is distinguished for great ability. We recollect to have noticed that the subject occasioned considerable discussion at the last sitting of the Legislature of Maine, and some conclusive action upon it will probably take place in that body during the coming winter.

PROFESSOR HALE AND DARTMOUTH COLLEGE.

It is a very trite saying and very true, in general, that there are two sides to every question. Such, it should seem, is the case in regard to the dismission of Professor Hale from Dartmouth College, by abolishing the office he held. As we have copied the account of the transaction which appeared in the Keene Sentinel agreeing with other accounts that we have seen, and with some copious commentaries which have appeared in other periodical journals; we here transfer to our paper the following statement from the Recorder of last week exonerating the authorities of Dartmouth College from blame.

Professor Hale was selected by the *Medical* Professors, as lecturer in the Medical Department, which office he still retains. He was afterwards appointed to a professorship in the College, with a salary of, we think, $200 a year, so small, because the duties of his professorship were so few and easy. Last summer, the Trustees determined to adopt several alterations in the arrangement of professorships. Several new professorships will be created, in one of which all the duties of Prof. Hale's will be included. His professorship was therefore abolished, and he was left with only his original appointment. His name appears accordingly in the last annual Catalogue of the College, just published. Dr Oliver, who is also an Episcopalian, still retains the office he has held for several years. It is a strange assertion, that the fact of his being an Episcopalian should be, not only a cause, but *the sole cause*, of the "ejection" of Prof. Hale, while it has no effect whatever on the collegiate relations of Professor Oliver. In the region of Dartmouth College, the origin, motives and trustworthiness of these accusations are so well and generally understood, that no denial is thought to be called for.

SCRIPTURAL INTERPRETER.

The fifth number of Vol. 5, of this periodical has recently appeared. It continues to vindicate its name, and to furnish translations of important passages of scripture with explanatory notes relating to the meaning of words, to local customs and opinions, to geography, &c. calculated to throw much light upon the Scriptures

and to promote a greater interest in the reading and study of them, with other essays pertaining to the sacred volume.

This number contains a Translation and Exposition of Math. xvi. 13—28; a translation of a passage from Cellerier's Introduction to the Old Testament, entitled "Errors relative to the Advantages to be obtained from the Old Testament;" "An Introduction to the Book of Acts," which comprises a pretty full account of its history and contents; and a continuation of an article upon "The Book of Job." We cannot forbear once more to invite public attention and favor to a work, the objects of which are so specific and of such momentous import. It furnishes us, at short intervals, with some of the best fruits of the laborious study of those whose express object it is to obtain the true knowledge of God's holy word.

AMERICAN UNITARIAN ASSOCIATION.

We are informed by the General Secretary of the A. U. A. who is visiting the western part of the State, that an Auxiliary Association has been formed in Northfield. William G. Woodward Esq. is the Agent.

FOR THE REGISTER AND OBSERVER.

"MASTER, WHERE DWELLEST THOU?"—John i. 38.

See on the banks of Jordan's hallowed stream,
Clothed *in* a human form—the Lamb of God!
The sinless Savior of a fallen race;
His brow still moistened by the sacred drops,
The rite of consecration is fulfilled.
Robed in the fulness of his Father's love,
The aspect mild of filial reverence
Blended with simple innocence and peace,
He hastens to the work he lives to do.
Gazing intently at a distance stands
The Baptist Prophet with two followers,
Andrew and John. He who bore the record,
Points with his finger to the Lamb of God.
What strong affection bids them follow him?
He hath no outward form nor comeliness,
Beyond the share of those he comes to save.
And yet he seems a transient visitant,
Some happy spirit from another world,
Come in the overflow of love to glad
And bless the sight of men and then depart.
It cannot be that he is of the earth.
Is it a ray of glory round his brow,
Left by the dove-like spirit, draws their gaze?
He turns and sees them follow him, and asks,
What seek ye? "We would know where thou dost dwell."
He bids them come and see, and goes before
To his abode of purity and love.
There let us go, and hear the Master's words.
It is the quiet of the inward soul
Which gives to outward forms their calm and joy.
The Savior knew the woes we all must bear,
He knew their sources, and still more, their cures:
Those are in sinful, these in holy thoughts.—
'Tis what the soul contains, and where *it* dwells
Which makes its home the seat of joy or pain.
Whate'er the treasure, and where'er it rests,
That is the resident, and there the home.
The Savior dwelt in heaven: thence he drew
His look of innocence, his smile of love;
And *now that he doth bear the form of God*,
And visits with his spirit those he loves,
The abode of innocence is still his home.
He still supports the bruised reed with faith,
The smoking flax still kindles in his hope;
Where'er a soul doth mourn, doth strive or pray,
Or meet temptation, or resist a sin,
There is he always, till the world shall end.

E.

NEW PUBLICATIONS.

The Miscellaneous Writings, Literary, Critical, Juridical, and Political, of Joseph Story, LL. D., now first collected. Boston: James Munroe & Co. 1835.

The greater part of this volume is a re-publication of the Miscellaneous Writings of the Author, which appeared separately, after the occasions which called them forth had gone by. But most of those occasions are of permanent interest; and all of them, we think we may safely say, are made such by the manner in which they are commemorated by Judge Story. Even the parts of the work for which we are indebted to the professional character of the author are such as all intelligent readers can peruse with pleasure and profit; and it must be gratifying to all, as well for the good example it affords, as for the intrinsic value of the Literary Discourses, Biographical Sketches, Reviews, &c. of the Author of the volume, that he has so readily permitted these Writings to be collected, and preserved in a volume.

We speak of the good example; it is also a rare example. Few men whose professional engagements (of a kind requiring the most close, painful and exhausting application) are so constant, have given so much time to general literature as the author of these Miscellaneous Writings has devoted to it. And fewer still have the ability or the inclination to give it such a practical bearing upon human life, upon its virtues and enjoyments.

Review of the Argument in support of Natural Religion. A Dudleian Lecture, delivered in the Chapel of the University in Cambridge, May 13, 1835. By John Brazer. Cambridge. 1835.

We listened to this Lecture with much pleasure, and any one who will recur to our remarks upon it in May last, (which we do not expect) will perceive why we are glad to see it published. Mr Brazer shows the inadequacy or fallacy of the argument for the being of God, and the truths of Natural Religion, drawn from reasoning *a priori*, either in form or under any of its disguises; and he ably points out and forcibly applies to the subject the Inductive mode of reasoning, which results in a proof of a nature and kind such as we are obliged to act upon in every hour of our conscious existence.

A Discourse delivered before the Massachusetts Horticultural Society, on the celebration of its Seventh Anniversary, September 17, 1835. By John Lewis Russell. Boston: 1835.

Mr Russell is Professor of Botany and Vegetable Physiology, in the prosperous Institution before which this Discourse was delivered. He presents in his Discourse a few brief and important sketches of the History of Horticulture and of the principal uses of the art, not forgetting the good moral influence which it tends to produce. It is a pleasing performance and contains, in a small compass, several valuable hints and matters of information concerning the delightful art of horticulture theoretical and practical.

The North American Spelling Book, conformed to Worcester's Dictionary, with a progressive series of easy reading lessons. By L. W. Leonard, author of the Literary and Scientific Class Book, and Sequel to Easy Lessons. Keene N. H. George Tilden. 1835.

We have not compared together books of this class sufficiently to judge of the relative value of Mr Leonard's Spelling Book. But we can say that we are much pleased with it so far as we have examined it; and that it appears fitted to carry forward the little learner, by easy gradations, in orthography and reading.

The Poetical works of Mrs Hemans: complete in one volume, with a critical Preface. Philadelphia: T. T. Ash. 1836.

This volume embraces all that Mrs Hemans has ever written: Including her early poems. The Restoration of the Works of Art to Italy, the Siege of Valencia, Vespers of Palermo, League of the Alps, Records of Woman, Forest Sanctuary, Songs for Music, Hymns for Childhood, Scenes of Life, Songs of the Affections, Lays of Many Lands, Miscellaneous Poems, and ending with that last swan-like strain, the exquisite sonnet on the Poetry of the Psalms, which she wrote immediately before her departure to the Spiritual World.

After having mentioned the poems included in this volume, we need make no comment. Their rare beauty and high moral worth are well known already. Would that the works of genius might always breathe as pure and holy an influence. This volume, giving as it does the thoughts of a female mind alive to the Spiritual and the True, will do good to every reader who peruses it with care and is mindful of its beauties. The critical preface gives additional value to the work. We understand it is from the pen of B. B. Thatcher. It is beautifully written, and gives the most just critical analysis of Mrs Hemans' poetry we have ever seen.—[*Communicated.*

ECCLESIASTICAL.

Mr E. Buckingham, late of the Theological School in Harvard University, has received an invitation to take the pastoral charge of the Church in Dover, N. H., of which the Rev. S. K. Lothrop was for some time the pastor.

The Rev. Orville Dewey, formerly of New Bedford, was installed Pastor of the Second Unitarian Church in the city of New York, on Sunday last.

The Ordination of Mr H. G. O. Philipps, as Pastor of the First Congregational Church and Society in Cohasset, will take place on Wednesday the 18th day of November, instant, at 11 o'clock, A. M.
Sermon by Rev. Wm P. Lunt of Quincy.

Installation.—Rev. Jonathan Aldrich, (formerly pastor of the First Baptist Church in Beverly) was installed pastor over the Baptist Church and Society in Worcester on Tuesday 27th ult. Sermon by Rev. Mr Stow of Boston.

Installed over the Congregational Church and Society in Prescott, Oct. 28, Rev. Job Cushman. Introductory prayer by Rev. S. G. Clapp, Enfield; sermon by Rev. Dr Burgess, Dedham.

Chronology of the Reformation.—The Lutheran Churches of Germany have no fewer than three secular commemorations of the Reformation, at different periods of every century: viz., 1st, in the year 17, on account of Luther's publication of his theses against the sale of indulgences, which is considered as the commencement of the Saxon Reformation; 2d, in the year 30, on account of the presentation of the Confession of Augsburg; and 3d, in the year 34, on account of the publication of the entire Bible in the German language, by Luther. On the 21st of November, last year, all the Lutheran Churches in Germany, as well as the Moravian Brethren in this country, celebrated the last of these secular commemorations with great solemnity. This year, Geneva celebrates the third centenary of her Reformation. The French Protestant Churches, it is understood, will commemorate the Reformation in that country next year. England has assuredly not less reason for gratefully and devoutly celebrating her emancipation from the spiritual thraldom of Popery, than the countries of the continent; and we are glad to find that, without waiting for any royal order in council, or decree in convocation, or motion in Parliament, the proposal has been suggested and favorably entertained by Protestants of different denominations, to observe the 4th of October next, in religious commemoration of the English Reformation.

Like the Lutheran Churches, we might fix upon several distinct epochs as almost equally memorable. Wiclif's controversy with the Mendicant Monks in 1360, which may be considered as the beginning of the first English Reformation;—the spirited refusal of the Parliament in 1366, to pay the tribute claimed by the Roman Pontiff;—the elevation of Wiclif to the chair of divinity at Oxford, in 1372; and, could the precise date be ascertained, his translation of the Scriptures into the yet unformed vernacular tongue;—are all events as worthy of memorial to Englishmen, as any historic fact connected with the career of Luther can be to our Saxon neighbors. It is true, that 'the morning-star' of that early reformation set in gloom, and was followed by a long interval of darkness, occasioned by the civil wars and the regained ascendancy of the priesthood; but why should we post-date the actual break of day, because it was subsequently overclouded? All the principles of the Reformation are to be found in the writings of our great Proto-Reformer. John Huss, who may be called a disciple of Wiclif, suffered in 1415; Jerome of Prague, in 1416; Lord Cobham, in 1418. From 1457, the Episcopal Church of the United Brethren dates its foundation. In 1516, Zwingle began to preach the Reformed doctrine. Only ten years after, in 1526, Tindal's English version of the New Testament was printed at Hamburg. Bilney, the spiritual father of Latimer, was apprehended for preaching the doctrines of the Reformation, in 1527, and suffered in 1531. Tindal was apprehended at Antwerp in 1534, and strangled in 1536. The persecution of the Lollards of Buckinghamshire took place much earlier, from A. D. 1508 to 1528; showing how widely those doctrines were diffused in this country, before the name of Luther had been heard of; that, in fact, the light of Divine truth had never been extinguished in the land, from the time of Wiclif to that of Latimer. The twelfth article of accusation against Thomas Mann, who was apprehended in 1511, and burned in Smithfield in 1518, alleges, that 'since the time of his abjuration, he had said that he and his wife had turned six or seven hundred people unto those opinions.' The year 1534 is memorable for the act of Parliament abolishing the papal jurisdiction and establishing the king's supremacy, in this country. Protestantism, as a political cause, dates from the solemn protest of the princes and free cities of Empire against the intolerant decree of the imperial Diet, in 1529. The Confession of Augsburg was presented to the Diet in the following year. The first Helvetic Confession was drawn up in 1537. The Articles of the Anglican Church were agreed on in 1552. And Protestantism was *restored* in England, after the sanguinary interval of the reign of Philip and Mary, in 1558.—*Eclectic Review, Sept.*

INTELLIGENCE.

DOMESTIC.

Massachusetts Election.—From the returns which we have received, it is evident that Mr Everett is elected Governor, by a large majority. Almost all the Antimasonic votes were given in his favor. It is highly probable that Mr Hull is elected Lieut. Governor, by a majority of from 2 to 3000 votes. Nearly all the Antimasonic votes were given for Mr Foster.

The Whigs have succeeded in electing Senators in Suffolk, Worcester, Essex (probably), Franklin and Hampshire. The administration ticket has probably prevailed in Norfolk, Bristol, Middlesex and Hampden Counties. The other Counties are not heard from.

In Boston, the whole Whig Senatorial and Representative ticket (72) was elected by a majority varying from 800 to 1200 votes—and it is believed that a majority of the Representatives throughout the State are Whigs. In 82 towns, including Boston, 175 Whigs are elected, and 60 administration.

The number of votes thrown, falls very considerably short of last year—and it will be perceived that in many towns, a great political change has been effected.—*Mercantile Journal.*

City Affairs.—Board of Aldermen, on Monday. The report of the committee on the subject of bringing fresh water into the city, came from the other board, recommitted, with instructions. Laid on the table.

An order making an additional appropriation of 10,000 dollars, for building a House of Reformation for Juvenile Offenders, reported by the joint committee on that subject, came from the other board, recommitted, with instructions to report the reason why said appropriation is wanted: the recommitment was non-concurred in, the report accepted, and the order passed by an unanimous vote.

Harvard University.—It appears by the Annual Catalogue recently printed that the number of Students is as follows.

UNDERGRADUATES—Seniors 41, Juniors 46, Sophomores 66, Freshmen 55, Students not candidates for a degree 2.——210.

GRADUATES—Theological Students 22, Law Students 52, Students attending Medical Lectures 103 Resident Graduates 4.——181.

Total 391.

LIBRARY—The total number of books in the University Library is as follows: Theological Library about 700; Medical do. 1,000; Law do. 3,600; Public do. above 36,000;—Total, above 41,300. There are in the Society Libraries of the Students 4,500 volumes.

Amherst College.—By the last Catalogue just issued it appears that there are of the Seniors, 41; Juniors, 63; Sophomores, 72; and Freshmen 76. Hon. Wm. B. Calhoun appears as Lecturer on Political Economy, and Alfred C. Post, M. D. as Lecturer on Anatomy and Physiology. The President has just returned from Europe with renewed health and with increased vigor for the prosecution of his arduous and responsible labors. The College was never in a more flourishing condition. Professor Parks has declined the invitation to settle at Park street Church in Boston.—*Hampshire Gazette.*

Missionaries to France.—Messrs Willard and Sheldon, missionaries to France, with their wives, embarked at New York on the 25th inst. in the packet ship Havre, for Havre. The packet was to have sailed on the 24th, but the weather did not permit. Services preparatory to their departure, were held in the Rev. Mr Sommers' Meeting house, in Nassau-st. on Friday evening, the 23d, in which the Rev. Messrs Maclay, Bolles, Willard, Sheldon and Sommers participated.

Messrs Willard and Sheldon are both graduates of Newton Theological Institution. In the numerous family of missionaries, which recently embarked in Boston for India, Hamilton Institution and the Virginia Baptist Seminary were largely represented. Facts like these we record with unfeigned satisfaction; because they show that the object had in view by our young men in seeking an education for the ministry, is not to gratify a pride of learning, but their better qualification to preach the gospel of Christ.—*Watchman.*

Vermont.—The Vermont Legislature, after having ballotted sixty three times for Governor, without having succeeded in giving a majority of votes to any one of the candidates, dissolved the joint committee, yeas 113, nays 100. The vote on the last ballot was for Palmer 102, Bradley 68, Paine 40, and Jennison 8. This decision throws the executive duties upon Mr Jennison, the Lieut. Governor, who had the smallest number of votes of the four candidates.

War in New Hampshire.—At the last session of the legislature of New Hampshire, a tract of country called the Indian Stream Settlement, on the borders of Canada, between two branches of Connecticut river, was by law annexed to the jurisdiction of New Hampshire. The Newburyport Herald publishes a letter, dated Columbia, N. H. Nov. 4, which states that a conflict had taken place between the sheriff of the county with a party of militia, and the inhabitants of the settlement, who united to resist the service of a civil process on one of their number. In the contest three of the inhabitants were killed, and five wounded, and several of the militia were wounded, some of them mortally. It is to be regretted that this question of boundary has never been settled by the government, instead of being left to be a subject of angry controversy with the ignorant inhabitants.

Michigan.—The people of Michigan, in their eagerness to become an independent State, have proceeded a little too fast. They have taken a census of their population, and having ascertained it to be sufficient to give them a title to admission to the Union, proceeded to take the sense of the people on the question of forming a State constitution.—This being decided in the affirmative, they proceeded, before asking the consent of Congress to their admission to the Union, to choose a convention to frame a State constitution. This constitution has been formed, and adopted by the people, and before any assent to this measure by Congress, or to the admission of the State into the Union, they have proceeded to elect their Governor and State Legislature, and a member of Congress. It remains to be seen what course will be adopted by Congress in relation to these proceedings. Will they recognize the State thus informally constituted, and admit their representation to a seat in Congress?—*Daily Advertiser.*

Texas.—The troubles in the Territory of Mexico are taking a curious turn. Volunteers are assembling at New Orleans, Mobile, Natchitoches, and various places. The whole public begin to be excited on the subject. The position of affairs will, we think, be pretty similar to those of Spain—England stands neutral, so far as the government is concerned, between the contending parties; but, at the same time, allows men, arms, and all the munitions of war, to go forward. So in this country, the Government take no part in the matter, but volunteers, with arms, are passing forward from different parts of the country.—*N. Y. Gazette.*

Public Revenue.—The surplus revenue at this moment in the treasury of the United States is just about 16,000,000. The receipts for sales of public lands have amounted to the unprecedented sum of $6,000,000, being 2,500 000 beyond the treasury estimate at the commencement of the year which was supposed to be very liberal. Of the public money, about $6,000,000 is in this city, and we find on nvestigation is much more completely loaned out for mercantile use than we had supposed. By means of a liberal policy towards the other banks by which a million to a million and a half is permitted to remain constantly to their debit, and a great enlargement of loans to individuals the deposit banks are able to throw nearly the whole of it back into use. The surplus revenue however must be a matter of deep interest and difficult adjustment at the next session of Congress.—*N. Y. Jour. Com.*

The first Mob Case.—The first trial resulting from the riots in August last took place yesterday in Baltimore City Court. Joseph Walters Jr. was indicted for an assault and battery on Charles F. Tensfield, on the night of the 8th of August last. It appeared in evidence that Mr Tensfield in obedience to a call on the citizens by the Mayor to aid the Civil Authorities in preserving the peace, and protecting the property of the citizens, was acting as a member of a troop of horse, voluntarily assembled under the command of Col. E. L. Finley—that his horse fell with him while the troop was passing rapidly along the street, and in the fall Mr T. lost his sword, that before he could rise, he was surrounded by a crowd who beat him severely, and the traverser, Walters, took up the sword, and with the naked point presented in a threatening manner over Tensfield—then lying on the street—asked whether he should run it through him; he was prevented however by some of the bystanders from wounding Mr T. with the sword. The jury found the traverser guilty, and the Court sentenced him to pay a fine of one hundred dollars, to be imprisoned six months—and to give security in five hundred dollars to keep the peace.—*Balt. Gaz.*

New York.—It appears from the census of the city of New York, just taken, that the whole population is 269,872, of whom 131,522 are males, and 138,351 females. The increase in the last five years has been 67,284, or about 33 per cent.

The number of male persons not naturalized is 27,538. The number of persons of color who are taxed is 79, and of those not taxed 14,948. The number of birth in the course of the last year, was 8,951, of whom 4,526 were males, and 4,425 females. The number of deaths was 5,930, of whom 3,273 were males, and 2,657 females.

Bunker Hill Monument.—We learn from the Mercantile Journal, that the work on the monument is suspended for the season. Thirty one courses of stone are now laid, each course measuring two feet and eight inches, making the present height of the monument eighty two feet and eight inches.

Boston and Worcester Rail Road.—The amount of receipts on the Boston and Worcester Rail Road during the month of October was $14,229 28, of which $12,391 73 were received for fare of passengers, and $1837 55 for freight.

Thanksgiving.—Gov Marcy of New York, has appointed Thursday, the 10th of December, to be observed as a day of public Thanksgiving in that State. The 3d of December is appointed for a similar observance in this State, and the 26th of this month in all the other New England States.

Historical Society's Lectures.—The commencement of the course of Lectures under the direction of the Massachusetts Historical Society, is postponed to the 24th inst. The Introductory Lecture will then be delivered by Mr Edward Everett.

Marble Quarry.—The New Brunswick papers speak of a quarry of fine marble, lately discovered at Musquash in that province, which is said to be equal to the Italian white marble, of which large quantities are imported to New York.

Our Relations with France.—Since the passage of the Indemnity Bill with the clause requiring a "satisfactory explanation," nothing has been done on the part of our government, except the act of approving Mr Livingston's last letter to the French Minister. The President expressed his approbation of that letter to Mr Pageot, the French Charge des Affaires here, and further protested against the construction put upon the Message by some of the members of the French Chamber. Mr Pageot informed his government officially of this approval and disclaimer by the President. Since that time, no communication, has been received by Mr Pageot, or by our Government, decisive of the course which France intends to pursue. The French Government has not yet intimated its satisfaction, or its dissatisfaction, with the "explanation" tendered by the President. It is understood that the President will offer *no other* "explanation."

It is not true that a draft has been offered and protested for any portion of the money.—*N. Y. Journal of Commerce.*

FOREIGN.

London papers have been received to the 9th of October.

England.—No political news relative to English affairs is contained in the papers received. The following account of the successful application of steam to carriages on common roads, must attract attention.

New Steam Omnibus.—Yesterday Messrs Hancock & Co's Steam Omnibus, called the "Enterprise," performed an experimental trip from Stratford to Padington and back again. The omnibus is elegantly constructed, and capable of containing about twenty passengers. The boiler and machinery are in a very small compass behind, and so contrived that no chimney or pipe for conveying away the smoke is to be seen, which in the carriages hitherto constructed has a very unsightly and awkward appearance. Having arrived in Padington at half past 10, and taken in a supply of water and coke, it started back again at 11 o'clock, and proceeded along the new road at a rapid and steady rate, climbing the steep ascent at Pentonville with the greatest ease and facility, stopping and crossing the road as occasion required, with the utmost precision. After staying a few seconds at the Angel, Islington, the vehicle pursued its route down the City-road with a velocity exceeding 12 miles an hour.

Falmouth, Oct. 6.—The Erin steamer put in here this morning, having on board 300 recruits and 24 officers, bound for Santander to join Gen. Evans.

France.—Paris papers and letters were received in London to the 7th ult.

The Moniteur contains a bulletin referring to Spanish intelligence, the phraseology of which has suggested the belief that M. Mendizabal and his system are about to pass under the favor and the protection of the King of the French and the Doctrinaires.

Spain.—Madrid, Sept. 27. Although confidence seems to be gradually returning, and several parts of the country have expressed their satisfaction with the present arrangements of the Government, as far as they have proceeded, I regret to say that the re-establishment of public order and a general good understanding is not yet wholly accomplished. Andalusia still continues obstinate and suspicious, owing no doubt to the misjudged and futile attempt to intimidate her into submission—an affront which Spaniards, least of all men, are likely to overlook.

We are assured that M. Mendizabal has instructed the censors to allow the Journals almost absolute liberty to judge of the acts of the Government.—News from Cadiz was received at Madrid on the 27th. M. Mendizabal's letter to the Queen had been read on the 20th, in the theatre, and was answered by the public with Riego's Hymn, mingled with cries of "Isabella II. orever."—*Madrid Gazette.*

Texas.—We have been permitted to read a private letter dated Brazoria, Oct. 8; in which it is stated that the inhabitants of that place are every day alarmed by the Mexicans; that some two or three hundred of the latter had proceeded to Gonzales, about 150 miles distant, and demanded the arms and ammunition of the Americans; and on being refused they attacked the town, but were repulsed with the loss of 30 or 40 killed or wounded, none being killed on the part of the Texians. The writer states that there are about 500 Texians in the interior battling with the Mexican troops; and that about 2000 of the latter were to have been at the mouth of the Brassos on the on the 20th inst. The Brazorians are building a fort to give their visiters a warm welcome.

We have also seen a call to arms of the freemen of Texas, dated 3d Camp of the volunteers, and signed by several of the influential Texians, to their fellow citizens. They state that at the action of the 2d at Gonzales, the Mexican commander was slain. The rifles of Americans are no trifles in deciding the fate of military officers.

We have learned that a letter of the 12th inst. from Brazoria, was received last evening, in which it is stated that the Texian forces under General Houston had taken the town of San Antonio or Bexar, with 1000 men under his command. The Mexicans had retired at the approach of the Texians; and the city was taken without resistance. It was also stated that a convoy of $60,000 belonging to General Cos had fallen into the hands of the Texians.—*N. Orleans Bee.*

MARRIAGES.

In this city by Rev. Mr Frothingham, Edward Wigglesworth, Esq. to Miss Henrietta May Goddard; and Henry W. Fuller, Jr. Esq. of Augusta, Me. to Miss Mary Storer Goddard—daughters of Nathaniel Goddard, Esq. of this city.

At the West Church, by Rev. Dr Lowell, Rev. Samuel May, of Leicester, to Miss Sarah, daughter of N. P. Russell, Esq.

By Rev. Dr Parkman, Mr. Ezekiel Lincoln, of the house of Lincoln & Rymess, Philadelphia, to Miss Mary, daughter of the late Ephraim Elliot, Esq.

In West Haven, Conn. Rev. R. S. Storrs, of Braintree, Mass. to Miss Ann Stebbins, of W. H.

DEATHS.

In Roxbury, James Thwing Esq. aged 72.

In Brookline, on Thursday morning, very suddenly, of cholera morbus, Mrs Sarah, widow of the late Mr Nath'l R. Cobb, 40.

In Watertown, Mrs Rebecca Barry, widow of the late Mr Samuel Barry, aged 63.

In Swanzey, Mass. 30th ult. Mr Job W. Gardner, aged 48 years, formerly of Providence, and distinguished for his astronomical acquirments.

THE Publishers of "A Reprint of the Early Vernacular Versions of the New Testament," are anxious to procure a copy either of that of Tyndale, of Coverdale, or of John Rogers (commonly called Thos. Mathew's.) These may easily be distinguished from the Genevan or Bishops' by a date prior to A D 1560, or by certain internal marks, if the title page be lost. Any persons able to furnish a clue to either of such *supposed* Bibles, will confer a favor on the Publishers by communicating it to the Editor of the Register. o 31.

POPULAR SCHOOL BOOKS.

CARTER, HENDEE & Co., 131 Washington st. Boston, being extensively and almost wholly engaged in the publication of School Books, are enabled to offer to School Committees and Teachers, a list in the highest degree worthy their attention. The following are particularly adapted to the wants of our public schools.

1. The National Spelling Book, by B. D. Emerson.

This Spelling Book is used exclusively in the Boston Public Schools, and has been approved in New York, Pennsylvania, Maryland, and in the Western and Southern States.

2. Emerson's Introductory Spelling Book, for beginners.

3. The New National Spelling Book, by B. D. Emerson.

This book differs from the old (meaning the one now in general use) principally in the orthography of some disputed words. It is compiled to meet the wishes of several valued teachers, who approved the plan of its predecessor, as to its classification and plan for precisely pointing out the pronunciation, but who were reluctant to follow the orthography of Walker in all cases.

The publication of the former "National Spelling Book" will be continued, so that those instructers who prefer that edition, may still be supplied.

4 Pierpont's Series of Reading Books, viz—The Young Reader—Introduction to the National Reader—The National Reader,—and the American First Class Book. Three of these works are used in the Boston public schools; the two latter have been reprinted in England, where they are called better works of the kind, than any used in that country. If Murray's English Reader is discarded at home, should it not be in this country?

'All interested in the education of youth must feel highly indebted to Mr Barker for his reprint of that excellent and popular school book, the National Reader.'—*Cambridge (Eng.) Press.*

'We hesitate not to say the National Reader is a most valuable manual of school literature.'—*Sheffield (Eng.) Iris.*

'In all respects we believe that it is superior to most of the collestions now in this country.'—*Aberdeen Scot. Observer.*

5. Worcester's Series of Reading Books, viz—A Second Book for Reading and Spelling—A Third Book for Reading and Spelling, with simple rules and instructions for avoiding common errors—and a Fourth Book for Reading and Spelling, with instructions.

The last work completes a series of books for teaching children how to read—The Primer, The Second Book, The Third Book, and Fourth Book. In the first three, spelling lessons are given with the reading lessons; but they are omitted in the Fourth Book because those who are able to read these lessons should use a dictionary for spelling, and for learning the meaning of every word which they do not understand. So far as the compiler and publishers have been able to learn, no one has used the Third Book, without being satisfied that the rules and instructions for reading, and for avoiding common errors, are of great utility. They are, therefore, continued in the Fourth Book, and greatly enlarged; and they constitute the principal difference between these and other school books for reading, which are now in use.

6. Smith's Practical and Mental Arithmetic—a work now adopted in very many of the schools and academies throughout the country. This work contains also a short system of Book-keeping, suitable for mechanics, farmers, and traders.

The publishers would urge the attention of teachers to this work, in the belief that it is a great and important improvement in the art of teaching Arithmetic.

It has lately been recommended by the Vermont and Rhode Island School Commissioners for use throughout those states, and it is also extensively used in every section of the country. It used in many places on the score of economy, aside from its intrinsic merit, it being one of the cheapest books extant, embracing all that is valuable in the two systems, mental and practical, at the usual price of a treatise on one.

7. Blake's Geography for Children, with 8 copperplate maps and 30 engravings.

8. Field's School Geography and Atlas. 'It is used in all the Boston public Schools.'

9. Walsh's Book-keeping, for common schools.

10. Goodrich's History of the United States, improved edition.

11. Questions to Goodrich's U. S. History, by Rev J. Emerson.

12. Parley's First, Second, and Third Books of History, the most popular series now in use.

13. Parley's History of Animals.

14. Hildreth's View of the United States.

15. Hildreth's Sequel to do.

16. The Historical Class Book, by Hon. Wm Sullivan.

17. Whelpley's Compend of General History, with corrections and improvements. By Rev. J. Emerson.

18. The Child's History of the United States, for schools.

19. The Young Astronomer, by Samuel Worcester.

20. Grund's Popular Lessons in Astronomy.

21. Vose's Astronomy, new edition.

22. The Little Philosopher, by Abbott. This is a valuable work for primary schools.

23. Bakewell's Philosophical Conversations, edited by E. Bailey, Principal of the Young Ladies' High School, Boston.

'This work is not intended, as the editor observes, to be a full treatise on the subject of natural philosophy. It is a series of familiar conversations, superior to any we have seen of this kind, except Miss Edgeworth's occasional specimens, which can be employed to introduce the pupil to this study. The Questions are intended, as all questions should be, to assist the scholar in examining himself; but we are happy to see that there are among them such as would puzzle the mechanical teacher, and force the parrot scholar to think. The notes of the American editor are valuable, and we are pleased with the plan of reprinting the figures interspersed through the work, in a separate form at the end, for the purpose of examination. We consider this a valuable addition to our library of School Books.'—*From the Annals of Education*, edited by W. C. Woodbridge.

24. Grund's Elements of Natural Philosophy, new and improved edition.

25. Grund's Elements of Chemistry.

26. Bailey's First Lessons in Algebra, used in the Boston Public Schools.

By a vote of the School Committee of Boston, Bailey's Algebra has been introduced into the Public schools of the City. From a great number of notices and recommendations of the work, in their possession, which are from teachers who have used the treatise in their schools, the publishers for want of room can only give the following.

From Teachers in the Boston Public Schools.

'We have used "Bailey's First Lessons in Algebra," in the public writing schools of Boston, respectively committed to our instruction, and can testify with confidence to its high value. The peculiar excellence of the work consists in its serving not only as a text-book, but in a great measure as a teacher. The plainness, simplicity and fullness with which the subject is treated, enable the scholar to proceed in the exercises understandingly, with little or no aid, other than that which is to be found in the pages of the book."

(Signed) P. Mackintosh, jr.
James Robinson,
Otis Pierce,
Abel Wheeler

27. Key to do. for teachers.
28. Grund's Exercises in Algebra, and Key
29 Holbrook's Easy Lessons in Geometry
30. Grund's Plane Geometry.
31. Grund's Solid Geometry.
32. Woodbridges Geographical Copy Book.
33. Cleaveland's First Lessons in Latin.
34. Walker's Latin Reader
35. Lempriere's Classical Dictionary, Boston edition—duodecimo volume.
36. Wanostrocht's French Grammar.
37. Bossut's French Word and Phrase Book.
38. Hentz's French Reader.
39. La Bagatelle, or Easy Lessons in French for Youth.
40. The Child's Botany, with copperplate engravings.
41. Studies in Poetry, for Female Schools, by Cheever.
42. Boston Reading Lessons, for primary schools.
43. Hall's Lectures on School Keeping.
44. Hall's Lectures to Female Teachers.
45. The Political Class Book, by Hon. William Sullivan.
46. The Moral Class Book, do.

Frost's Elements of English Grammar, with progressive Exercises in Parsing; recommended by the Boston Association of Instructers.

48. Parley's Arithmetic for Children, with numerous engravings.

This work is on a plan entirely new and altogether natural. It consists of a series of pleasing and beautiful engravings, illustrating scenes, sports and incidents familiar to childhood. The engravings are accompanied by tales, anecdotes and explanations, and these are followed by a series of simple questions in Arithmetic, which the child is to answer.

This Arithmetic is immediately connected with and grows out of the amusements of the child. It is wonderful that a scheme so obviously useful, has never before been adopted in arithmetical books.

After the use of this work, the valuable and popular 'Mental and Practical Arithmetic' of Smith may profitably be introduced.

☞ School Committees, Teachers, and persons interested in education, are requested to examine the above books. o 31.

TRACTS OF THE A. U. A.

JUST published by L. C. Bowles, 247 Washington street, Tract No. 97.—"False Witnesses answered," by James Freeman Clarke, Louisville Ky. n 14

THE FORGET ME NOT, FOR 1836.
A Christmas, New Years, and Birthday Present. Edited by FREDERIC SHOBERL.
Just received by JAMES MUNROE & Co. Boston Bookstore, 134 Washington st. n 14

THE BOSTON BOOK, being Specimens of Metropolitan Literature, Occasional and Periodical. Just received at the Boston Bookstore, 134 Washington st. n 14

THE BACKSLIDER.

THIS day published, The Backslider being No. 5, of Scenes & Characters edited by Rev. Henry Ware jr. Boston Bookstore, James Munroe & Co. 134 Washington st n 14

EMERSON'S ARITHMETICS.

THE NORTH AMERICAN ARITHMETIC, by Frederick Emerson, late Principal of the Department of Arithmetic, Boylston School, Boston, is now completed. The work is in three Parts.

PART FIRST is a small book, designed for the use of children from five to eight years of age.

PART SECOND contains, within itself, a complete system of Mental and Written Arithmetic, sufficiently extensive for common schools.

PART THIRD, for advanced scholars, comprises a review of the elementary principles of arithmetic, with a full developement of its higher operations.

The three books are the result of five years labor; and their reputation is established by the approval of gentlemen, who do not lend their names to give countenance to indifferent works. Among those who recommend the work are—Professor Joslin, of Union College, Schenectady; Professor Peirce, of Harvard University, Cambridge; E. Bailey, Principal of the Young Ladies' High School, Boston; S. W. Seton, Visitor for the Public School Society, New York; W. R Johnson, Principal of the Philadelphia High School; Professor Dean, late of Vermont University; Professor Wall, of Ohio University, and Professor Hamilton, of Nashville University.

The Masters of the Boston Public Schools, Departments of Arithmetic, make the following statement.

"We have considered it our duty to render ourselves acquainted with the more prominent systems of Arithmetic, published for the use of Schools, and to fix on some work which appears to unite the greatest advantages, and report the same to the School Committee of Boston, for adoption in the public Schools.—After the most careful examination, we have, without any hesitancy, come to the conclusion, that Emerson's North American Arithmetic, [Parts First, Second and Third,] is the work best suited to the wants of all classes of scholars, and most convenient for the purposes of instruction. Accordingly, we have petitioned for the adoption of the work in the Public Schools." (Signed by P. Mackintosh, jr. and seven others.)

At a meeting of the School Committee of Boston, held Nov. 18th, 1834, it was voted, unanimously, "That Emerson's North American Arithmetic, be substituted for Colburn's First Lessons and Sequel."

Emerson's Arithmetics, and also KEYS to the same for the use of Teachers, are published by *RUSSELL, SHATTUCK & Co.*, Boston.
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ENGLISH ANNUALS FOR 1836.

FRIENDSHIPS Offering and Winter's Wreath, a Christmas and New Year's Present for 1836. Also—Fisher's Drawing Room Scrap Book for 1836 with poetical Illustrations by L. E. L. Just received by James Munroe & Co. Boston Bookstore 134 Washington st. n 7

THE RELIGIOUS SOUVENIR for 1836. Just received by James Munroe & Co. Boston Bookstore 134 Washington st. n 7

STORY'S MISCELLANEOUS WRITINGS.

JAMES MUNROE & Co. have this day published the Miscellaneous Writings, Literary, Critical, Judicial and Political of Joseph Story, LL.D. now first Collected in one vol. 8vo. Boston Bookstore 134 Washington st. n 7

LIBERAL PREACHER FOR SEPT.

JUST published, at 147 Washington street. The Liberal Preacher for Sept. 1835, containing a Sermon by Rev. Joseph Field, of Weston, Mass.—"Contentment." n 7

FISHER'S Drawing Room Scrap Book for 1836 with Poetical Illustration by L. E. L. This day received at James Munroe & Co. Boston Bookstore 134 Washington st. n 7

ENCYCLOPEDIA OF RELIGION KNOWLEDGE.

THE Encyclopædia of Religious Knowledge—or, Dictionary of the Bible, Theology, Religious Biography, all Religions, Ecclesiastical History, and Missions; containing definitions of all religious terms; an impartial account of the principal Christian Denominations that have existed in the world from the birth of Christ to the present day, with their doctrines, religious rites and ceremonies, as well as those of the Jews, Mohammedans, and Heathen nations; together with the Manners and Customs of the East, illustrative of the Holy Scriptures, and a description of the Quadrupeds, Birds, Fishes, Reptiles, Insects, Trees, Plants, and Minerals, mentioned in the Bible; a statement of the most remarkable Transactions and Events in Ecclesiastical History; Biographical notices of the early Martyrs and distinguished religious Writers and Characters of all ages. To which is added a Missionary Gazetteer, containing Descriptions of the various Missionary Stations throughout the globe; by Rev. B. B. Edwards, editor of the Quarterly Observer. The whole brought down to the present time, and embracing under one Alphabet, the most valuable part of Calmet's and Brown's Dictionaries of the Bible; Buck's Theological Dictionary; Abbott's Scripture Natural History; Wells' Geography of the Bible; Jones's Christian Biography; and numerous other similar works. Designed as a complete book of reference on all Religious subjects, and companion to the Bible; forming a cheap and compact Library of Religious knowledge. Ed

POETRY.

FOR THE REGISTER AND OBSERVER.

MY CHILDHOOD'S HOME.

My childhood's home! where art thou now?
And where those merry voices
At whose unbid rememberings
My saddening soul rejoices?
Oh where are they that blessed the fire
Within my youthful home,
When children danced around their sire,
Nor thought of gloom to come?

My childhood's home! Oh, other sounds,
Than those of boyish pleasure,
Have swelled and died beneath thy roof,
In many a tearful measure;
For broken is that golden tie,
Which made our bosoms one,
The tear must glitter in his eye
Whose race is not yet run.

In vain I seek the ancient place
Of each remembered blessing;
I meet no more a mother's kiss,
Nor sister's soft caressing.
My childhood's home—"Oh seek no more,"
I hear a voice reply—
"Thy friends have found a fairer shore,
Thy home beyond the sky. T. P.

FOR THE REGISTER AND OBSERVER.

SABBATH.

Hail, holy Sabbath day!
Thou day of joyful rest;
Of all the days assigned to man,
Most holy and most blest;
When as returns thy sacred sun,
With joy I hail the ray
Which tells the world there has begun
Another Sabbath day.

The Christian takes the Book,
The Book by God inspired,
And dwelling on the sacred page,
His soul anew is fired:
He feels a nobler, purer flame,
Within his heart arise;
His bosom glows at Jesus' name,
For his own sin he sighs.

Oh, every Christian heart
Can thy rich blessings prize.
They well can feel the sacred rest
That in the Sabbath lies.
In love they meet on holy time,
In love they meet to pray,
And offer up a vow sublime,
Upon the Sabbath day. T. P.

BIOGRAPHICAL.

CHIEF JUSTICE MARSHALL.

[Extracts from Judge Story's Discourse.]

There was in Chief Justice Marshall a rare combination of virtues, such only as belongs to a character of consummate wisdom; a wisdom which looks through this world, but which also looks far beyond it for motives and objects. I know not, whether such wisdom ought to be considered as the cause, or the accompaniment, of such virtues; or whether they do not in truth alternately act upon, and perfect each other.

I have said, that there was in him a rare combination of virtues. If I might venture, upon so solemn an occasion, to express my own deliberate judgment, in the very terms most significant to express it, I should say, that the combination was so rare, that I have never known any man, whom I should pronounce more perfect. He had a deep sense of moral and religious obligation, and a love of truth, constant, enduring, unflinching. It naturally gave rise to a sincerity of thought, purpose, expression, and conduct, which, though never severe, was always open, manly, and straight forward. Yet it was combined with such a gentle and bland demeanor, that it never gave offence; but it was, on the contrary, most persuasive in its appeals to the understanding.

Among Christian sects, he personally attached himself to the Episcopal Church. It was the religion of his early education; and became afterwards that of his choice. But he was without the slightest touch of bigotry or intolerance. His benevolence was as wide, as Christianity itself. It embraced the human race. He was not only liberal in his feelings, and principles, but in his charities. His hands were open upon all occasions to succor distress, to encourage enterprise, and to support good institutions.

He was a man of the most unaffected modesty. Although I am persuaded, that no one ever possessed a more entire sense of his own extraordinary talents and acquirements, than he; yet it was a quiet, secret sense, without pride and without ostentation. May I be permitted to say, that, during a most intimate friendship of many, many years, I never upon any occasion was able to detect the slightest tincture of personal vanity. He had no desire for display; and no ambition for admiration. He made no effort to win attention in conversation or argument, beyond what the occasion absolutely required. He sought no fine turns of expression, no vividness of diction, no ornate elegancies of thought, no pointed sentences, to attract observation. What he said was always well said, because it came from a full mind, accustomed to deep reflection; and he was rarely languid, or indifferent to topics, which interested others. He dismissed them without regret; though he discussed them with spirit. He never obtruded his own opinions upon others; but brought them out only, as they were sought, and then with clearness and calmness. Upon a first introduction, he would be thought to be somewhat cold and reserved; but he was neither the one, nor the other. It was simply a habit of easy taciturnity, waiting, as it were, his own turn to follow the line of conversation, and not to presume to lead it. Even this habit melted away in the presence of the young; for he always looked upon them with a sort of parental fondness, and enjoyed their playful wit, and fresh and confident enthusiasm. Meet him in a stage coach, as a stranger, and travel with him a whole day; and you would only be struck with his readiness to administer to the accommodations of others, and his anxiety to appropriate the least to himself. Be with him, the unknown guest at an Inn, and he seemed adjusted to the very scene, partaking of the warm welcome of its comforts, whenever found; and if not found, resigning himself without complaint to its meanest arrangements. You would never suspect, in either case, that he was a great man; far less, that he was the Chief Justice of the United States. But, if perchance, invited by the occasion, you drew him into familiar conversation, you would never forget, that you had seen and heard that "old man eloquent."

He had great simplicity of character, manners, dress, and deportment; and yet with a natural dignity, that suppressed impertinence, and silenced rudeness. His simplicity was never accompanied with that want of perception of what is right, and fit for the occasion; of that grace, which wins respect; or that propriety, which constitutes the essence of refined courtesy. And yet it had an exquisite *naivete*, which charmed every one, and gave a sweetness to his familiar conversations, approaching to fascination. The first impression of a stranger, upon his introduction to him, was generally that of disappointment. It seemed hardly credible, that such simplicity should be the accompaniment of such acknowledged greatness. The consciousness of power was not there; the air of office was not there; there was no play of the lights or shades of rank; no study of effect in tone or bearing. You saw at once, that he never thought of himself; and that he was far more anxious to know others, than to be known by them. You quitted him with increased reverence for human greatness; for in him it seemed inseparable from goodness. If vanity stood abashed in his presence, it was not, that he rebuked it; but that his example showed its utter nothingness.

He was a man of deep sensibility and tenderness; nay, he was an enthusiast in regard to the domestic virtues. He was endowed by nature with a temper of great susceptibility, easily excited, and warm, when roused. But it had been so schooled by discipline, or rather so moulded and chastened by his affections, that it seemed in gentleness, like the distilling dews of evening. It had been so long accustomed to flow in channels, where its sole delight was to give or secure happiness to others, that no one would have believed, that it could ever have been precipitate or sudden in its movements. In truth, there was, to the very close of his life, a romantic chivalry in his feelings, which, though rarely displayed, except in the circle of his most intimate friends, would there pour out itself with the most touching tenderness. In this confidential intercourse, when his soul sought solace from the sympathy of other minds, he would dissolve in tears at the recollection of some buried hope, or lost happiness. He would break out into strains of almost divine eloquence, while he pointed out the scenes of former joys, or recalled the memory of other days, as he brought up their images from the dimness and distance of forgotten years, and showed you at once the depth, with which he could feel, and the lower depths, in which he could bury his own closest, dearest, noblest emotions. After all, whatever may be his fame in the eyes of the world, that, which, in a just sense, was his highest glory, was the purity, affectionateness, liberality, and devotedness of his domestic life. Home, home, was the scene of his real triumphs. There, he indulged himself in what he most loved, the duties and the blessings of the family circle. There, his heart had its full play; and his social qualities, warmed, and elevated, and refined by the habitual elegancies of taste, shed around their beautiful and blended lights. There, the sunshine of his soul diffused its softened radiance, and cheered, and soothed, and tranquillized the passing hours.

May I be permitted also in this presence to allude to another trait in his character, which lets us at once into the inmost recesses of his feelings with an unerring certainty. I allude to the high value, in which he held the female sex, as the friends, the companions, and the equals of man. I do not here mean to refer to the courtesy and delicate kindness, with which he was accustomed to treat the sex; but rather to the unaffected respect, with which he spoke of their accomplishments, their talents, their virtues, and their excellencies. The scoffs and jeers of the morose, the bitter taunts of the satirist, and the lighter ridicule of the witty, so profusely, and often so ungenerously, poured out upon transient follies or fashions, found no sympathy in his bosom. He was still farther above the common place flatteries, by which frivolity seeks to administer aliment to personal vanity, or vice to make its approaches for baser purposes. He spoke to the sex, when present, as he spoke of them, when absent, in language of just appeal to their understandings, their tastes, and their duties. He paid a voluntary homage to their genius, and to the beautiful productions of it, which now adorn almost every branch of literature and learning. He read those productions with a glowing gratitude. He proudly proclaimed their merits, and vindicated on all occasions their claims to the highest distinction. And he did not hesitate to assign to the great female authors of our day a rank, not inferior to that of the most gifted and polished of the other sex. But, above all, he delighted to dwell on the admirable adaptation of their minds, and sensibilities, and affections to the exalted duties assigned to them by Providence. Their superior purity, their singleness of heart, their exquisite perception of moral and religious sentiment, their maternal devotedness, their uncomplaining sacrifices, their fearlessness in duty, their buoyancy in hope, their courage in despair, their love, which triumphs most, when most pressed by dangers and difficulties; which watches the couch of sickness, and smooths the bed of death, and smiles even in the agonies of its own sufferings;—These, these were the favorite topics of his confidential conversation; and on these he expatiated with an enthusiasm, which showed them to be present in his daily meditations.

MISCELLANEOUS.

DREADFUL OCCURRENCE.

The Belfast Journal gives the following account of a dreadful event which occurred in Brooks, Me. on the morning of Wednesday last, when the dwelling house of Joseph Ellis was consumed, and five of his sons, and a hired man, perished in the flames!

Mr Ellis formerly resided in Prospect, and had removed to Brooks to prosecute the lumbering business. He had on Tuesday last, the day before the conflagration, a family consisting of his wife, three daughters and seven sons; besides his hired people. The youngest child was but two days old, and the mother of course confined to her bed. On Thursday evening Mr Ellis directed one of the young men to put a log in the kitchen fire place, and so prepare the fire that it might be comfortable for the nurse in case she should have occasion to rise. The one he put on was rather large; and being hollow, probably burned more rapidly than had been anticipated. The family all retired to rest as usual. The mother with her infant and nurse occupied the bed room near the kitchen; and all the rest of the family the chambers of the house. The eldest son and daughter were from home on a visit, and another daughter, a little girl, was that night at the house of a neighbor. About midnight Mrs Ellis was alarmed by an unusual light shining into her room, and spoke to the nurse to arise and see what was the cause. She opened the door, but was met with such a rush of dense smoke and heat that she screamed, and shut it instantly. She tore out the window of her room and sprung out herself to alarm the family and call for help. Mr Ellis having heard her first cry had run down stairs, rushed through the burning room and opened the outside door. He could not return. His first object was to save his wife; for he knew that in regard to her there would not be a moment to lose. He ran round to her window, tore away the high headboard which stood next to it, and took his wife and infant out—also the upper bed on which he placed them on the ground. The next object was to save the children. One of the hired men had sprung from his bed at the first call, and attempted to follow Mr Ellis down, but the smoke and heat which rushed up the stairs when the lower door was opened were insufferable; and the man turned round and leaped from the chamber window. The daughter, a young lady of about sixteen years, followed him. The doors and windows being thus opened gave free circulation to the air, and the house being unplastered, and extremely dry, the flames spread with astonishing rapidity and were almost instantaneously rolling through the whole upper part of it, and bursting out at the roof.

By this time, some of the neighbors had arrived, and a man ascended to a chamber window, but could not enter. He called, but nothing could be heard but the roaring of the flames.—The young man, from whose side the other had escaped, and the five little boys were all suffocated, and silent in death; were all consuming in the fire which enveloped their beds. I asked the daughter whether she heard any cry from the others as she was fleeing from the chamber? She replied with unutterable emotion, "I did hear my youngest brother cry Pa! Pa!—but I could not help him." This was the youngest except the infant, and had been sleeping in the same bed with his father. Those who were saved, escaped as they sprang from their beds, saving nothing from the flames, nothing worthy to be named.

The name of the hired man who perished, was Samuel J. C. Ryan. He was 20 years old, and the hope of his aged parents, who were in very humble circumstances. The sons of Mr Ellis who shared the same fate, were from about two years of age up to thirteen.

VOLUNTARY STARVATION.

Professor Huffland, in one of his journals, gives a most extraordinary case of a tradesman, who, impelled by a succession of misfortunes and absolutely destitute of the means of procuring food, retired to a sequestered spot in a forest, and there resolved to starve himself to death. He put the determination in force September 15, and was found on the 3d of October, (eighteen days) still living, although speechless, insensible, and reduced to the last stage of debility. A small quantity of liquid was given him, after which he expired. By his side was found a pocket book and pencil, with which he had contrived to keep a daily journal of his state of sufferings, and in which he persevered till the 29th of September.—He begins to give an account of himself, and states that he was a respectable tradesman, possessing good property, of which he had been deprived by misfortune and villainy, and that he had come to the determination of starving himself to death, not so much with the view of committing suicide, as because he was unable to procure work—that he had in vain offered himself as a soldier,—and was too proud to apply to unfeeling relations. This note is dated on the 10th, which day he had employed in constructing a little hut of bushes and leaves. On the 17th, he complains of suffering much from cold, and in his journal of the 18th, he mentions having suffered from intolerable thirst, to appease which he had licked the dew from the surrounding vegetables. On the 20th, he found a small piece of coin and with great difficulty reached an inn, where he purchased a bottle of beer. The beer failed, however, to quench his thirst, and his strength was so much reduced that he took three hours to accomplish the distance, about two miles. On the 22d, he discovered a spring of water, but though tormented with thirst, the agony which the cold water produced on his stomach excited vomiting and convulsions. The 23d made ten days since he had taken any food but beer and a little water. During that time he had not slept at all. On the 26th, he complains of his feet being dead, and of being distracted by thirst; he was too weak to crawl to the spring, and yet dreadfully susceptible of suffering. The 29th of September was the last day on which he made any memoranda.

SLAVERY IN THE UNITED STATES.

Extract from an article in the London Quarterly Review, relating to recent tours of Englishmen in the United States.

"Such a traveller (as Abdy), though he could not, more than any other rational man, shut his eyes to the staring absurdity of that eternal cant about universal freedom and equality, in a country where a fifth of the population are slaves, and nearly another fifth, albeit legally free, are, to all intents and purposes, treated as a Pariah caste—was nevertheless likely to consider the essential difficulties of the case, as well as the gross nonsense which has been, and is needlessly adding to them. Mr. Abdy, and five hundred more of his class, may talk as long as they please about the equality of all the children of Adam, and condemn, as alike silly and sinful, the American repugnance to the notion of what they call 'amalgamation'—but we take the liberty of doubting whether Mr Abdy would willingly bestow his own sister in marriage upon the most polished specimen of the negro race that ever strutted as Comte Marmalade or Marquis de Molasseville at the court of Hayti; and we also remain excessively sceptical as to the possibility of bringing any negro *population* to anything like the Anglo-American standard of intellect or civilization for generations to come. Certain feelings which these gentlemen so *broadly* denounce in the Americans, are feelings which, right or wrong, have been partaken by all the civilized nations that ever came into contact with African negroes from the dawn of history down to the present day; and they will not yield to argument—least of all to abuse.—The difficulty in which this vast and rapidly-increasing population of alien blood involves the government and legislature of America, is great and real, and it little becomes Englishmen, aware, as we all are, by whose act a slave peasantry was first introduced into her territory, to assume a high and disdainful tone of language as to this subject. Least of all is it either wise or decorous in us to assume such a tone at this particular time. Some obviously and absurdly-cruel particulars may be criticised *calmly* to good purpose—but let us not be too broad and rash in our censures. We have but yesterday emancipated our own West Indian slaves at an enormous cost, and the results of that experiment are still (to speak gently) extremely doubtful. Let us beware of incurring the suspicion that we are willing to urge our own example on the United States from motives not of philanthropy merely, but in part, at least, of mercantile calculation!"

(From the South Carolina Herald.)

A curious controversy has arisen, between Mr Audubon, the amiable, skilful, and celebrated American Naturalist and Ornithologist, and some Naturalists in Europe, on the question whether birds of prey, the Eagle, the Vulture, and the Turkey-buzzard, discover their prey by the sense of smell, or by their keen vision. The old opinion was, that they were led to the objects of their pursuit by the smell. Mr Audubon controverts this, and attributes their success chiefly to their extraordinary powers of vision. In the 2d volume of his Ornithological Biography, a work of exquisite beauty and taste, he has demonstrated the correctness of his opinion, by multiplied experiments made by himself, and by his estimable friend, the Rev. Dr John Bachman, of Charleston, in the presence of many gentlemen of science, among whom were the Professors Henry, Wagner, Trost, and others of known taste. See title Black Vulture, p. 33, &c. in 2d volume.

Mr Audubon has another authority of high import, of which he does not seem to have been aware. In that sublime work, the Book of Job, inferior to nothing ever uttered, to inspire the most profound reverence for the Deity, there is a passage which seems to be directly to the point in controversy. It is in the 39th chapter of the Book of Job, which is full of magnificent imagery. In the 27th, 28th, and 29th verses, the Eagle is spoken of in these words—"Doth the Eagle mount up at thy command, and make her nest on high? She dwelleth and abideth on the rock, upon the crag of the rock and the strong place. *From thence she seeketh her prey, and her eyes behold afar off.*"

[From the Christian Mirror.]

INDIANA.

The vast natural resources of the State. It may contribute to awaken interest for this portion of our country to contemplate its capacity for sustaining population, and produce wealth.

In extent it exceeds by several thousand square miles the whole of Conneticut, Rhode Island, Massachusetts, Vermont and New Hampshire. This vast surface is all susceptible of cultivation. It has no sandy plains drinking up the rain and making no return—no barren, rocky mountains, bidding defiance to the nerve of industry—no ponds or lakes drowning its productiveness—no quagmires of bottomless mud—no granite ledges requiring a prolongation of sheep's noses. Every acre can be made tributary to human wants. Its prairies, confined principally to the north and N. W. parts of the State are not so extensive as to cause inconvenience for water, timber or wood.

The richness and strength of its soil must be more than double that of Massachusetts—its water privileges unlimited—its temperature mild, and its climate healthy.

With these considerations before us we can form some estimation of its capacity. With the same population to the square mile of Massachusetts, it will contain two millions and a half. This may safely be doubled for its universal fertility, which would amount to five millions—doubled again for superior fertility, ten millions, and I might add, doubled again for the diminished expense of stock in the winter, but we will make lee-way of that item. This single state then can sustain ten millions of souls as well as Massachusetts can its present population. And if Massachusetts can be doubled twice more, Indiana can be raised to forty millions.

I never had any adequate conception of the physical resources of the state till on a journey from Madison to the Wabash, I encountered what is called "The Nobs;" a table of land, including a County or more, elevated four or five hundred feet above the surrounding country. I had been a year traversing the forest without ever coming in sight of an eminence that promised to give me a prospect of its extent on the inroads of civilization upon its borders. I felt a kind of exultation at the idea of gaining the ascendency over it once more, like a prisoner escaping from his narrow cell. I caused my weary Charley, faithful fellow traveller in all my journeyings, to climb to the very summit level, before I would indulge a glance at the country below, that I might enjoy in its full beauty the expected landscape. Having ascended to the top, I wheeled my horse, and gazed around me. Half the horizon lay spread out before me. I turned my eye from the north through every point of compass to the east and south, near and afar off—and to my astonishment, no trace of civilization could be seen. I looked for one spot that might give indication of a brother's hand, but it was not to be found. Not the stroke of an axe, not a living thing, not a snake could be seen. The eye met nothing but an unbroken ocean of forest. I felt alone; yet I knew there were more than a hundred thousand souls, with all their flocks and herds, houses and cultivated lands within the field of vision. The overwhelming reflection spontaneously arose, "what myriads of immortal spirits will be here when all this forest has fallen; and it is for such a multitude we are now laying the intellectual and moral foundations!"

Slave trade discovered by a Shark.—A very singular circumstance occured, in May last, on board H. M. schooner Pickle, Lieut Bagot, who was cruising off the Isle of Pines, for the purpose of capturing vessels engaged in the slave trade. Seeing a very large suspicious looking schooner, he made chase after her, and coming up, found her to carry the royal flag of Spain, and on examining her papers nothing was discovered to convict her of slave-trading, though the slave-deck and other circumstances gave every indication that she recently had slaves on board. In the middle watch, a fishing line, which had accidentally been left trolling from the Pickle, was observed to be swerving in all directions, and on being hauled in, a shark about four feet long was found at the hook. On opening it in the morning, a bundle of papers was found in its belly, which, on examination, proved to be the papers of the suspicious looking Spanish schooner, showing her to be a slaver, having landed a cargo of 293 slaves only four hours before she was seen by the Pickle. She was accordingly captured, being convicted upon her own singular testimony.—*Hob. Town Cour.*

EVERETTS BLOODY BROOK ADDRESS.

JAMES MUNROE & Co. have just received an Address delivered at Bloody Brook in South Deerfield Sept. 30th 1835 in commemoration of the fall of the Flower of Essex at that spot, in King Philip's War, Sept. 18, 1675 (O S.) Published by request. Boston Bookstore 134 Wasington st. n 7

NEW ANUALS FOR 1836.

THE Token and Atlantic Souvenir, a Christmas and new year's present, edited by S. G. Goodrich, twelve embellishments.

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Published and for sale by James Munroe & Co. Boston Bookstore 134 Washington st. Oct. 17

WORDSWORTH'S NEW POEMS.

YARROW Revisited, and other Poems, by Wm Wordsworth,

——"Poets—dwell on earth
To clothe whate'er the soul admires and loves
With language and with numbers"—Akensid e.

This day published and for sale by *JAMES MUNROE & CO*, Boston Bookstore, 134 Washington st. o 17

NEW BOOKS!

MARSH, CAPEN & LYON, No. 133 Washington street, have just published, Sacred Memoirs, or Family Instruction, being a History of Scripture characters from Adam to Joseph—Price 63 cts.

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may 9

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THE Author of American Popular Lessons offers to instructors a series of *reading* books, designed for the use of schools. These books are intended not merely to teach *reading* for reading's sake, but to suggest an *intelligent* method of instruction in preference to one merely mechanical. They attempt to communicate something of the knowledge of nature, to instill the principles of a right conduct from the earliest age, to furnish elements of true history, and to form a just literary taste. The books are,

1. Primary Lessons, or First Book; designed to teach the first elements of reading and orthography in a natural and rational method.
2. Introduction to Popular Lessons.
3. American Popular Lessons.
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The Introduction to Popular Lessons, is especially intended for the younger classes of learners. Its lessons are exceedingly plain, and systematically designed to please and inform children. It is illustrated by numerous cuts. This book is approved by the Public School Society of New York, and is used in their Schools.

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Primary Dictionary, contains four thousand words in common use. It is intended to teach to *think* as well as to spell, and has been proved to be as useful as any in the collection.

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Tales from American History, form Nos. 9, 10. 11, of Harpers Boy's and Girl's Library: the several volumes form an entire series, and may be used separately and singly, or in succession. No. 9 embraces the important history of Maritime Discovery, and the Life of Columbus. This work is strongly recommended by the best judges of elementary books.

Poetry for Schools, is a series of Lessons on Poetry and Prose, fit for reading and declamation, and also comprising a brief system of rhetoric, and examples of English literature, from the age of Elizabeth to the American Poets.

Grecian History, is the history of Greece, from a remote antiquity to the present time, and includes notices of the arts, laws and institutions of the Greeks, together with the Geography of Greece; it is illustrated by Maps and Engravings.

English History, resembles the Grecian in its arrangement and execution, and attempts, in perspicuous details, to show the benefits of civilization and public virtue.

These Books invite the examination of teachers. They have been approved by the best scholars in the country. Without increasing its labor or expense they greatly extend the common plan of education. They are printed in the most convenient forms, and are cheap, and of a durable fabric. The writer has in view other works of the same character, which will carry on the object of the books above mentioned.

James Munroe and Co. 134 Washington Street, are agents for the sale of these books. s 26

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JAMES MUNROE & CO. are publishers of The American Primary Spelling Book,—by S. T. Worcester—third edition.

Sequel to the Primary Spelling Book, by S. T. Worcester 2d edition, published at half the price of the first edition.

RECOMMENDATIONS.

This book differs from the common Spelling-book, in which there is a jumble of words of all kinds collected together without any sort of classification, except what regards the number of syllables in their successive columns. The words are here classed according to grammatical principles, with syllabic divisions, and a notation of vowels and accents, sufficient for a correct pronunciation. Foreign words which we have adopted, and technical words, are not intermixed with those in common use, but follow them, in the latter part of the book. All the words are accompanied by simple definitions. Mr Worcester's plan, thus differing from those books intended for a similar purpose, which we have met with, makes the 'Sequel' a useful addition to the list of school-books.—*American Monthly Review, Cambridge.*

I consider the 'Sequel to the Spelling-book' extremely well calculated to occupy in our schools the place assigned it, and that it will be considered a valuable addition to the list of school-books cannot be doubted. The classification of judicious selection of technical and scientific terms, together with words and phrases from foreign languages almost naturalized cannot but facilitate the improvement of the young mind, and afford also valuable aid to teachers.

B. ABBOTT, L. L. D.,
Prin. of Phillips Academy, Ex., N. H.

GLEAMS OF TRUTH—NEW ED.

THIS day published by James Munroe & Co. Gleams of Truth by Joseph Tuckerman—second edition with additions, being No. 4 Scenes & Characters edited by Rev. H. Ware Jr. Boston Bookstore 134 Washington st. Oct. 17

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JUST received and for sale by JAMES MUNROE & Co. 134 Washington st., A Memoir of the Rev Nathan Parker, D. D. Minister of the South Church in Portsmouth, N. H.—By Henry Ware, Jr., D. D. Also, a few copies of Parker's Sermons. sept 26

THE SCRIPTURAL INTERPRETER,—Vol. V. No. 5—just published by L. C. BOWLES, 147 Washington street.

CONTENTS.

Translation and Exposition—Matt. xvi. 13—28.
Errors relative to the advantages to be obtained from the Old Testament.
An introduction to the Book of the Acts.
The Book of Job. n 7

STORY'S ADDRESS.

JAMES MUNROE & Co. have just published a Discourse upon the Life, Character, and Services of the Hon. John Marshall, LL.D., Chief Justice of the United States of America—pronounced on the fifteenth day of October, at the request of the Suffolk Bar, by Joseph Story, LL.D.

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AN address delivered before the Literary Societies of Amherst College, August 25th 1835 by Edward Everett, published by request. For sale by James Munroe 134 Washington st. n 7

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$30 per set—bound—13 vols.

THIS Day received a few copies Encyclopædia Americana a popular Dictionary of Arts, Sciences, Literature, History, Politics, and Biography, brought down to the present time; including a copious collection of Original Articles in American Biography on the Basis of the seventh edition of the German Conversations-Lexicon, edited by Francis Lieber, assisted by E. Wigglesworth and T. G. Bradford. For sale at the above low price by JAMES MUNROE & Co Boston Bookstore No. 134 Washington street. june 13

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JAMES MUNROE & CO. have this day received Crayon Miscellany, No 3, containing Legends of Conquests of Spain, by Washington Irving, author of Sketch Book, &c.—Boston Boskstore, 134 Wasington st. o 17

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VALUABLE AND RARE BOOKS.

JUST received and for sale at the Christian Register office 147 Washington street—the following valuable books.

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Walker's sufferings of the clergy during the grand rebellion, folio London 1714.

Latin Vulgate Bible, printed in 1529.

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JUST published by L. C. BOWLES, 147 Washington street, "A Brief Statement and Explanation of the Unitarian Belief. By Orville Dewey"—being No. 96 of the Tracts of the A. U. A. o 17

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Boston Bookstore 134 Washington St. Sept. 5

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THE Publishers of "A Reprint of the Early Vernacular Versions of the New Testament," are anxious to procure a copy either of that of Tyndale, of Coverdale, or John Rogers (commonly called Thos. Mathew's.) These may easily be distinguished from the German or Bishop's by a date prior to A D 1560, or by certain internal marks, if the title page be lost. Any persons able to furnish a clue to either of such *supposed* Bibles, will confer a favor on the Publishers by communicating it to the Editor of the Register. o 31.

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THIS day received, a large lot of School Testaments, on good paper and type (from the American Bible Society's Plates) and strongly bound in cloth. This is the best school edition of the Testament in the market, and will be sold at a very small advance on the cost of manufacture. Also a good collection of quarto, octavo, and duodecimo Bibles, that are very strongly bound, and superior editions. For sale at unusually low prices.

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